



The Improvement Era

SEPTEMBER, 1940

VOLUME 43 NUMBER 9

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH

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Farmall farming is a peaceful mechanization by which American farmers are controlling all their power operations, all their crops, in all the four seasons. The Farmall-M is shown, with 3-furrow Little Genius Plow.

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•
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TODAY!**

EXCLUSIVE FARMALL FEATURES

"Lift-All"

"Culti-Vision"

Brigham Young Said:

(Selected by Heber Q. Hale)

Do you think there is calamity abroad now among the people? Not much. All you have yet heard and all you have experienced is scarcely a preface to the sermon that is going to be preached. When the testimony of the Elders ceases to be given, and the Lord says to them, "Come home, I will now preach my own sermons to the nations of the earth," all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquakes, hail, rain, thunders and lightnings, and fearful destruction. . . . You will hear of magnificent cities, now idolized by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, engulfing mighty cities. Famine will spread over the nations, and nation will rise up against nation, kingdom against kingdom, and states against states, in our own country and in foreign lands; and they will destroy each other, caring not for the blood and lives of their neighbors, of their families, or for their own lives. . . .

You may think that the little you hear of now is grievous; yet the faithful of God's people will see the days that will cause them to close their eyes because of the sorrow that will come upon the wicked nations. The hearts of the faithful will be filled with pain and anguish for them. (July 15, 1860) *Journal of Discourses*, Vol. 8, p. 123.

My constant prayer is that the anger which is in the hearts of the disobedient will turn upon each other, and the wicked slay the wicked until no place can be found on the earth for those who will not observe good laws, that the righteous may live in peace.

The Lord will have a pure people—a people that will serve Him; and we shall yet see the day when we shall be free from murderers, thieves, robbers, liars, whoremongers, drunkards, and every other description of persons who pollute the earth.

The Savior has not finished His work, and cannot receive the fullness of His glory until the influence and power of the wicked are overcome and brought into subjection.

Law is made for the lawless. . . . There is no law against love. There is no law against doing good. There is no law against serving God. There is no law against charity and benevolence. There is no law against the principles of eternal life. Live them, and no righteous law of man can reach you.

A propensity to evil seems to be sown more strongly in the nature of some than it is in others. Some seem to love strong drink better than they love their lives.

Our first duty is to learn how to sustain ourselves.

No man can disprove a truth.

I wish you to understand economy thoroughly, and how to preserve your bodies. I wish you to fully understand the principles of natural life. . . . Be careful of your bodies; be prudent in laying out your energies, for when you are old you will need the strength and power you are now wasting. Preserve your lives.

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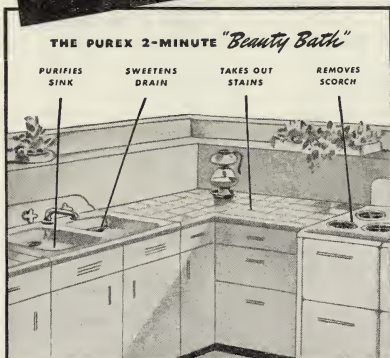


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STICKINESS
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ONLY 2 MINUTES



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THE *Gentle* BLEACH
AND ALL-ROUND CLEANSER



The Improvement Era

"The Glory of God is Intelligence"

SEPTEMBER, 1940

VOLUME 43

NUMBER 9

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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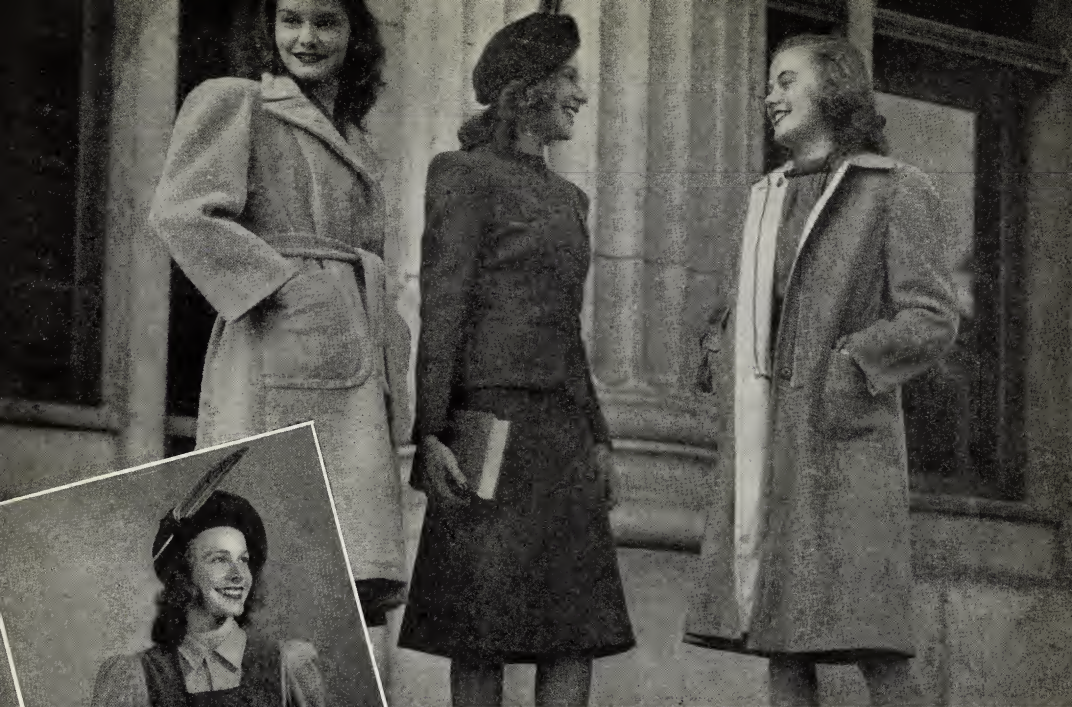
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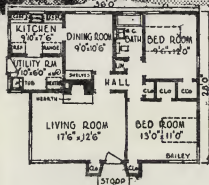
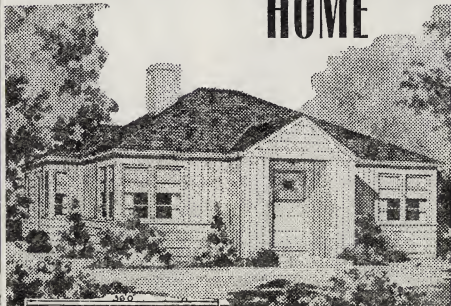
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NORTH AMERICAN INSTITUTE

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FIFTY YEARS AGO

A YOUNG GIRL REMEMBERS
PRESIDENT GRANT

Glennwood, Iowa, July 9, 1940

LONG ago, in a little village in the Snake River Valley of Idaho, called Lewisville, lived two girls who were friends. They were ten years old. President Heber J. Grant [then a member of the Council of the Twelve] was there attending conference. He was staying at a nearby home, and in between meetings and other duties he would work on his typewriter sending out letters.

My friend and I happened to hear the tap-a-tap-tap of the typewriter as we passed by the window, and we stood and watched him. We had never seen one before. As we watched he looked up and smiled. I never will forget what a pleasant face he had. He asked us if we wished to write on it. We said we would, so we went in, and he held our fingers and put them on the right keys and wrote our names and addresses. I never shall forget what a thrill it gave me.

When I read about President Grant not feeling well I just wanted to write him and see if he could remember us. It has been fifty long years ago, but I remember it as if it were yesterday. I have been married forty years. I don't know where my friend is, but I live in Iowa. My name then was Eliza O. Myler, but it has been Mrs. Eliza Irby for forty years.

My sister, Mrs. B. W. Johnson of North Logan, sent me the *Era* for a Christmas present. I sure am always glad to have the first of the month come. I read a piece some few months ago, a piece an old friend had written, and I was thrilled to hear of her once more. I still believe the L. D. S. Church is true, but haven't lived where I could attend church. I hope President Grant's health is better. I am his sister in the cause of truth,

Mrs. Eliza Irby

Box 304,

Glennwood, Iowa.

P. S. President Brigham Young laid out our city square when they [the Pioneers] camped here while on their way to Utah. Also, my mother crossed in the company of Ricks and camped on the bank of the Missouri River at Florence, Nebraska.

Mrs. Eliza Irby.

Exploring the Universe

By FRANKLIN S. HARRIS, JR.

THE mean pulse rate was found to be higher in the short-lived persons than in the long-lived persons in a study of longevity and body characteristics by Raymond Pearl and W. E. Moffett.

IN THE first century after the American patent system was established, over four hundred thousand patents were issued. In the last fifty years alone about four and one-half times that number have been granted.

GOLD can be beaten into a sheet so thin that one can see through it.

THE great variation of the solubility of gases in water due to the nature of the gas is shown by the fact that near the freezing temperature of water about a thousand volumes of ammonia can be dissolved in one volume of water, less than two volumes of carbon dioxide, and only about five per cent of a volume of oxygen.

AUSTRALIA has a monster earthworm twelve feet long, which, in spite of its size, is still just a plain earthworm.

AN estimate of the efficiency with which plants store energy places it at about one and two-tenths per cent. This low figure is still better than that stored by photocells and thermopiles.

THE ani bird is just the opposite of the cuckoo, which foists its eggs on other birds. The ani mothers pool their eggs in a common nest and incubate them together.

BUTTER wrapped in aluminum foil and exposed to direct sunlight or to diffused light at room and cold temperatures preserves its taste and color better than when wrapped in vegetable parchment.

NORMAL rats grow their first hair when they are twelve to sixteen days old, but the fifth generation of thymus-treated rats will show their first hair within two or three days of birth. The thymus, which overlies the heart in young children, is connected with growth.

THAT knitting of broken bones, especially in elderly women, may be hastened by treatment with the sex hormone, theelin, is indicated from a study on the broken bones of laboratory animals by Dr. G. A. Pollock of the Mayo Foundation.

(Concluded on page 519)



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get a lot more
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Presenting OUR AMERICAN DICTATOR

By ERMA
RENSTROM
PETEREIT

HERE in America everyone proudly boasts of his freedom. "There is no dictator in America," all cry. But they are mistaken—there is a dictator in America, and he can truthfully say he exacts moral and financial tribute from millions.

He does not command with words. His is a more cruel, more subtle tyranny. With the aid of unscrupulous sponsors he has perfected a method of enslavement that is diabolically clever and effective.

It isn't his policy to alarm his thoughtless adherents by quick, fierce attacks; no, indeed; he is sly and deceptive. He lurks beneath the cloak of good fellowship and from that point of vantage directs his virulent poisons at the weak and gullible. With satanic cleverness he goes about his work, gradually destroying men's will power until they are as puppets in his hands. He holds the just and the unjust in bondage. Honorable men and women drag his shackles as do criminals and outcasts. The proud spirit of youth is fettered to his side and he mocks at the wisdom of old age.

He smirks at us from the highways, from newspapers, from magazines, from windows and doorways. Through the medium of spoken and written advertisements he endeavors to delude us as to his true worth.

He and his sponsors believe wholeheartedly (and with good reason) in those famous words of Abraham Lincoln: "You can fool some of the people all the time." Don't let his easy, friendly approach disarm and fool you. Shun him if you wish to retain your freedom of mind and body.

This dictator's name is Nicotine. The cigarette is his most fashionable residence, but he is equally at home in any form of tobacco.

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No others Wear like LEVI'S!

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IF THEY RIP

NON-
SCRATCH CONCEALED COPPER RIVETS ON BACK POCKETS

Exploring the Universe

(Concluded from page 517)

A NEW instrument is now available to show a car owner the state of charge of the battery, affording protection against failure, overcharge, or undercharge.

AN ordinary bell gives off a dull thud when struck after being heated to a high temperature. Under similar conditions a new metal developed by Westinghouse Research Laboratories gives off a brilliant tone while still hot.

A NEW long tunnel, eighty-five miles long, mostly through solid rock, is being built by New York City to get water from the Delaware River. To make this big hole, which is thirteen feet in diameter, thirty-three vertical shafts are to be used, making almost three miles of tunnel between any two of them. The shafts go as many as a thousand feet deep, and some go as many as six hundred and fifty feet below sea level.

SOUND waves can be focused just as light rays are by a lens. The "sound lens" can be made of a lens-shaped bag using a gas of different density from that of air, or of a rubber vessel containing water.

THE corn roots nearest the parent stalk are the most efficient in absorbing water, according to Dr. C. H. Davis of the University of Arizona. Measurements found that roots nearest the plant absorbed water faster than did longer roots pushing out to greater distance, and were able to take water from drier soil.

SULFANILAMIDE is a good remedy for the type of impetigo skin disease caused by streptococcus germs, Dr. Stephan Epstein of Marshfield, Wisconsin, has found. Against the type

caused by staphylococcus, sulfanilamide helps little, if at all.

THE negro is better able to do work at high temperatures than the white man. Experiments conducted by Harvard University's Fatigue Laboratory on sharecroppers in Mississippi found that the negroes lost less salt and water from their bodies in sweat and did not get quite as hot, as shown by body temperature, as did the whites. One experiment was a two-hour walk on a treadmill in which each man covered about seven miles and climbed three thousand feet at a temperature of eighty-seven degrees. At the end of the two hours the mean heart rate for negroes was one hundred and fifty-two and one hundred and seventy-three for the whites.

THE common catfish can change through a color range from coal-black to pale greenish yellow, though it takes from one to two days' time. Professor G. H. Parker of Harvard University reports that this results from reactions of the glands stimulated by the light which has been reflected from the background, falling on the fish's eyes or skin.

NEW light contradicting the assumption that "opposites attract each other" is given in a study at Purdue University of three hundred engaged couples, most of whom have since married. In not one of the thirty-six personality traits rated in the psychological study were the couples "opposite"; instead, they were closely alike in conventionality, religious feeling, breadth of interest, initiative, and dependability.

By remodeling part of the ear through a surgical operation, five-sixths of a group of deaf people have been made able to hear, apparently permanently. The operation creates a new window into the ear to let in sound waves kept out by bony tissue.



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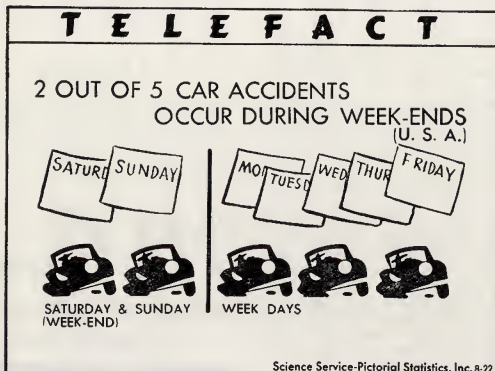
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Music

THE IMPORTANCE OF TRUE PITCH

By Dr. Frank W. Asper

ONE of the commonest faults of our ward choirs is that of singing off pitch. This is due to several reasons which can all be definitely analyzed, although the singers themselves often seem to think it only an accident.

A person with a trained ear or even one with a naturally gifted ear can always detect a slight variation in pitch long before the untrained ear of the unmusical listener. But very often those in the chorus who know better are the offenders and never realize what has happened until they hear the true pitch from an instrument.

The importance of ear-training for each individual singer cannot be stressed too much. There are many singers who cannot possibly sing on pitch, and one can never hope for a perfect rendition of a number as long as such singers are in the choir. They should be discovered when the leader gives them the voice test for admission to the choir.

Very often it will be found that a singer will sing slightly below pitch on every tone. He should never be included in the chorus, for the effect will always be ruined no matter how many fine singers there may be in the choir. Once in a great while one encounters a singer who will sing slightly sharp. He is not so objectionable because he tends to keep the pitch of the chorus up as against the tendency of the whole group continually to go down.

The problem of keeping singers on pitch has three aspects: the mental, the physical, and the intellectual. No choir member can sing in tune unless he is in an active frame of mind.

The act of singing is physical, but it is affected by the mental state, and largely controlled by the intellectual. If the singer is not well physically, if he is tired, if the room is not at a comfortable temperature, or if the music is illegible or the light bad, these are distractions which will take the attention of the performer from the task of singing in tune. He needs to use his intellectual faculties to their fullest extent. First he must realize he is off pitch, and then must attack the fault by adjusting mental conditions or physical actions to overcome it. A singer may be in excellent health, but if he cannot criticize his own tones, he will likely sing out of tune. A thorough knowledge of breath control is one of the most valuable helps, and is a necessity where perfection is to be reached in "singing in tune."

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Along the far horizons of the world,
Crouched gray and low, or towering high until
Their shoulders cushion stars and clouds are curled
Upon their breasts; vast hills where virgin snow
Wraps them in ermine silence, and the sweet
Promise of fresh yield comes quietly and slow
Above the fields new-plowed for amber wheat.

By CHRISTIE
LUND COLES

FOR HILLS add vision to the groping heart
In an alien world; their surety restores
Our courage and our hope; they are a part
Of all in us that sings and prays and soars.

No heart but wakes to worship old as birth
To see the distant hills that border earth.

The EDITOR'S PAGE

Songs of the Heart

By PRESIDENT HEBER J. GRANT

THE singing of our sacred hymns, written by the servants of God, has a powerful effect in converting people to the principles of the Gospel, and in promoting peace and spiritual growth. Singing is a prayer to the Lord, as He has said: "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (Doctrine and Covenants 25:12.)

I recall one incident showing how song has the power to soothe irritated feelings and bring harmony to the hearts of men who are filled with a contentious spirit. It occurred many years ago, and involved a quarrel between two old and faithful brethren whose membership dated back to the days of Nauvoo. These men had been full of integrity and devotion to the work of the Lord. They had been through many of the hardships of Nauvoo, and had suffered the drivings and persecutions of the Saints, as well as the hardships of pioneering incident to the early settlement of the West. These men had quarreled over some business affairs, and finally concluded that they would try to get President John Taylor to help them adjust their difficulties.

John Taylor was then the president of the Council of the Twelve Apostles. These brethren pledged their word of honor that they would faithfully abide by whatever decision Brother Taylor might render. Like many others, even in these days, they were not willing to accept the conclusions and counsels of their teachers, or bishops, or presidents of stakes, who would have been the authorized persons, in their order, to consult, and which would have been the proper course to pursue, but they must have some higher authority. Having been personally acquainted with President Brigham Young, in the days of Nauvoo, and feeling their importance in their own devotion to the work of the Lord, nothing short of an Apostle's advice would seem to satisfy them.

Accordingly they called on President Taylor, but did not immediately tell him what their trouble was, but explained that they had seriously quar-

reled and asked him if he would listen to their story and render his decision. President Taylor willingly consented. But he said: "Brethren, before I hear your case, I would like very much to sing one of the songs of Zion for you."

Now President Taylor was a very capable singer, and interpreted sweetly and with spirit, our sacred hymns. He sang one of our hymns to the two brethren. Seeing its effect, he remarked that he never heard one of the songs of Zion but that he wanted to listen to one more, and so asked them to listen while he sang another. Of course, they consented. They both seemed to enjoy it; and, having sung the second song, he remarked that he had heard there is luck in odd numbers and so with their consent he would sing still another, which he did. Then, in his jocular way, he remarked: "Now brethren, I do not want to wear you out, but if you will forgive me, and listen to one more hymn, I promise to stop singing, and will hear your case."

The story goes that when President Taylor had finished the fourth song, the brethren were melted to tears, got up, shook hands, and asked President Taylor to excuse them for having called upon him, and for taking up his time. They then departed without his even knowing what their difficulties were.

President Taylor's singing had reconciled their feelings toward each other. The Spirit of the Lord had entered their hearts, and the hills of difference that rose between them had been leveled and become as nothing. Love and brotherhood had developed in their souls, and the trifles over which they had quarreled, had become of no consequence in their sight. The songs of the heart had filled them with the spirit of reconciliation.

Let us not forget our hymns when we go to the house of worship. Let the congregation sing; and by all means let the choir members become familiar with the beautiful sentiments that are contained in our hymns, and so shall our Father in heaven delight in the songs of our hearts, which shall become prayers unto Him, and which He will graciously answer with blessings upon our heads.

The CREATION

SEVEN PARALLEL SCRIPTURAL ACCOUNTS

EDITOR'S FOREWORD

A SEEMINGLY never-dying discussion is that which has to do with the creation of the world and all that in it is. While the supposed differences between religion and science have most tenaciously held popular attention, actually the differing views held by men of religion among themselves, and the differing views held by men of science among themselves are equally if not more significant, and equally if not more divergent.

It becomes increasingly clear that the difficulties apparently arise not from the scriptural account, but from private interpretation of that account. In reality, it is not what the word of the Lord says that is called into question, but what men, pursuing their own inferences and deductions, say that it says. The account itself is one thing—but the divers meanings that are imputed to the account are quite another.

To arrive at what is actually under discussion—at what the sacred record actually says—seven scriptural versions of the account of the creation are here arranged in parallel columns—the King James Version, the Revised Version, the Douay Version (Catholic), the Jewish Version, Joseph Smith's Revision, and the accounts according to Moses and Abraham, as found in the Pearl of Great Price. These were brought together in parallel columns by President J. Reuben Clark, Jr., for his own information and use. The *Era*, believing this arrangement of the materials might be helpful to others, asked President Clark to allow them to publish it, and he consented.

These seven accounts vary in length, in completeness, in choice of language, in time and manner of translation, but in spite of all the evidences of human error and variation in some of them, they are singularly in agreement in two fundamental considerations: the order of creation, and the fact that God "created all things spiritually, before they were naturally upon the face of the earth."

The overlooking or ignoring of, or confusion concerning, this last-named fact has likely been responsible for much unnecessary and pointless controversy. And with this in view, an earnest and open-minded study of these parallel accounts will, it is hoped, enable the thoughtful student to settle in his own mind many questions in dispute, leading to the obvious conclusion that a basis for controversy does not exist, except as men create their own difficulties and magnify them.—R. L. E.

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"In the BEGINNING"

PRESIDENT CLARK has also brought together pertinent scriptural references dealing with "In the Beginning." These are given below:

ABRAHAM

3:21. I dwell in the midst of them all; I now, therefore, have come down unto thee to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

3:22. Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones.

3:23. And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

3:24. And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

3:25. And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

3:26. And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

3:27. And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered, and said: Here am I, send me. And the Lord said: I will send the first.

3:28. And the second was angry, and kept not his first estate; and, at that day, many followed after him.

MOSES

4:1. And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.

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The CREATION

THE SCRIPTURES AS GROUPED BY
PRESIDENT J. REUBEN CLARK, JR.

THE BIBLE

	KING JAMES VERSION	REVISED VERSION	DOLJAY VERSION
	<i>Genesis</i>	<i>Genesis</i>	<i>Genesis</i>
1. IN THE BEGINNING	1:1 In the beginning God created the heaven and the earth.	1:1 In the beginning God created the heavens and the earth.	1:1 In the beginning God created heaven, and earth.
2. EARTH VOID	1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.	1:2 And the earth was waste and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters.	1:2 And the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the waters.
3. LET THERE BE LIGHT AND DARKNESS	1:3 And God said, Let there be light: and there was light. 1:4 And God saw the light, that it was good, And God divided the light from the darkness.	1:3 And God said, Let there be light: and there was light. 1:4 And God saw the light, that it was good; and God divided the light from the darkness.	1:3 And God said: Be light made. And light was made. 1:4 And God saw the light that it was good; and he divided the light from the darkness.
4. DAY AND NIGHT FIRST DAY	1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.	1:5 And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.	1:5 And he called the light Day, and the darkness Night; and there was evening and morning one day.
5. SECOND DAY SECOND TIME	1:6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. 1:7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. 1:8 And God called the firmament Heaven. And the evening and the morning were the second day.	1:6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. 1:7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. 1:8 And God called the firmament Heaven. And there was evening and there was morning, a second day.	1:6 And God said: Let there be a firmament made amidst the waters; and let it divide the waters from the waters. 1:7 And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament, and it was so. 1:8 And God called the firmament Heaven; and the evening and morning were the second day.
6. THIRD DAY THIRD TIME	1:9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. 1:10 And God called the dry land Earth, and the gathering together	1:9 And God said, Let the waters under the heavens be gathered together, unto one place, and let the dry land appear: and it was so. 1:10 And God called the dry land Earth; and the gathering together	1:9 God also said: Let the waters that are under the heaven, be gathered together into one place; and let the dry land appear. And it was so done. 1:10 And God called the dry land,

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Seven Parallel Scriptural Accounts

(See Editor's Foreword, page 523)

THE BIBLE

JEWISH VERSION

Genesis

1:1 In the beginning God created the heaven and the earth.

1:2 Now the earth was unformed and void, and darkness was upon the face of the deep; and the Spirit of God hovered over the face of the waters.

1:3 And God said: 'Let there be light.' And there was light.

1:4 And God saw the light, that it was good; and God divided the light from the darkness.

1:5 And God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

1:6 And God said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

1:7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

1:8 And God called the firmament heaven. And there was evening and there was morning, a second day.

1:9 And God said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so.

JOSEPH SMITH'S REVISION

Genesis

1:1 And it came to pass that the Lord spake unto Moses, saying, Behold, I reveal unto you concerning this heaven and this earth, write the words which I speak.

1:2 I am the Beginning and the End, the Almighty God. By mine Only Begotten I created these things.

1:3 Yea, in the beginning I created the heaven, and the earth upon which thou standest.

1:4 And the earth was without form, and void; and I caused darkness to come up upon the face of the deep.

1:5 And my Spirit moved upon the face of the water, for I am God.

1:6 And I, God, said, Let there be light, and there was light.

1:7 And I, God, saw the light, and that light was good. And I, God, divided the light from the darkness.

1:8 And I, God, called the light day, and the darkness I called night. And this I did by the word of my power. And it was done as I spake. And the evening and the morning were the first day.

1:9 And again, I, God, said: Let there be a firmament in the midst of the water; and it was so, even as I spake. And I said, Let it divide the waters from the waters: and it was done.

1:10 And I, God, made the firmament, and divided the waters; yea, the great waters under the firmament, from the waters which were above the firmament: and it was so, even as I spake.

1:11 And I, God, called the firmament heaven. And the evening and the morning were the second day.

1:12 And I, God, said, Let the waters under the heaven be gathered together unto one place; and it was so. And I, God, said, Let there be dry land; and it was so.

THE PEARL OF GREAT PRICE

MOSES

2:1 And it came to pass that the Lord spake unto Moses, saying: Behold, I reveal unto you concerning this heaven, and this earth; write the words which I speak. I am the Beginning and the End, the Almighty God, by mine Only Begotten I created these things; yea, in the beginning I created the heaven, and the earth upon which thou standest.

2:2 And the earth was without form, and void; and I caused darkness to come up upon the face of the deep; and my Spirit moved upon the face of the water: for I am God.

2:3 And I, God, said: Let there be light; and there was light.

2:4 And I, God, saw the light; and that light was good. And I, God, divided the light from the darkness.

2:5 And I, God, called the light Day; and the darkness, I called Night. And this I did by the word of my power, and it was done as I spake; and the evening and the morning were the first day.

2:6 And again, I, God, said: Let there be a firmament in the midst of the water, and it was so, even as I spake; and I said: Let it divide the waters from the waters; and it was done.

2:7 And I, God, made the firmament and divided the waters, yea, the great waters under the firmament from the waters which were above the firmament; and it was so, even as I spake.

2:8 And I, God, called the firmament Heaven; and the evening and the morning were the second day.

2:9 And I, God, said: Let the waters under the heaven be gathered together unto one place, and it was so; and I, God, said: Let there be dry land; and it was so.

ABRAHAM

4:1 And then the Lord said: Let us go down. And they went down at the beginning and they, that is, the Gods, organized and formed the heavens and the earth.

4:2 And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the face of the waters.

4:3 And they (the Gods) said: Let there be light, and there was light.

4:4 And they (the Gods) comprehended the light for it was bright; and they divided the light, or caused it to be divided, from the darkness.

4:5 And the Gods called the light Day, and the darkness they called Night. And it came to pass that from the evening until morning they called night, and from the morning until the evening they called day; and this was the first, or the beginning, of that which they called day and night.

4:6 And the Gods also said: Let there be an expanse in the midst of the waters, and it shall divide the waters from the waters.

4:7 And the Gods ordered the expanse, so that it divided the waters which were under the expanse from the waters which were above the expanse; and it was so, even as they ordered.

4:8 And the Gods called the expanse, Heaven. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and this was the second time that they called night and day.

4:9 And the Gods ordered, saying: Let the waters under the heaven be gathered together unto one place, and let the earth come up dry; and it was so as they ordered.

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The CREATION

THE BIBLE

KING JAMES VERSION

Genesis

6. THIRD DAY THIRD TIME (Continued)

of the waters called he Seas: and God saw that it was good.

1:11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself: upon the earth: and it was so.

1:12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

1:13 And the evening and the morning were the third day.

7. FOURTH DAY FOURTH TIME

1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night: and let them be for signs, and for seasons, and for days, and years.

1:15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

1:16 And God made two great lights; the greater light to rule the day and the lesser light to rule the night: he made the stars also.

1:17 And God set them in the firmament of the heaven to give light upon the earth.

1:18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

1:19 And the evening and the morning were the fourth day.

8. FIFTH DAY FIFTH TIME

1:20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

1:21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: And God saw that it was good.

1:22 And God blessed them, say-

REVISED VERSION

Genesis

of the waters called he Seas; and God saw that it was good.

1:11 And God said, Let the earth put forth grass, herbs yielding seed, and fruit trees bearing fruit after their own kind, wherein is the seed thereof, upon the earth: and it was so.

1:12 And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good.

1:13 And there was evening and there was morning, a third day.

1:14 And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years:

1:15 And let them be for lights in the firmament of heaven to give light upon the earth: And it was so.

1:16 And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also.

1:17 And God set them in the firmament of heaven to give light upon the earth,

1:18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

1:19 And there was evening and there was morning, a fourth day.

1:20 And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven.

1:21 And God created the great sea monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: And God saw that it was good.

1:22 And God blessed them say-

DOUAY VERSION

Genesis

Earth; and the gathering together of the waters, he called Seas. And God saw that it was good.

1:11 And he said: Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done.

1:12 And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good.

1:13 And the evening and the morning were the third day.

1:14 And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years.

1:15 To shine in the firmament of heaven, and to give light upon the earth. And it was so done.

1:16 And God made two great lights: a greater light to rule the day; and a lesser light to rule the night: and the stars.

1:17 And he set them in the firmament of heaven to shine upon the earth.

1:18 And to rule the day and the night, and to divide the light and the darkness. And God saw that it was good.

1:19 And the evening and morning were the fourth day.

1:20 God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven.

1:21 And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good.

1:22 And he blessed them, saying:

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THE BIBLE

JEWISH VERSION

Genesis

1:10 And God called the dry land Earth, and the gathering together of the waters called he Seas: and God saw that it was good.

1:11 And God said: 'Let the earth put forth grass, herb yielding seed, and fruit tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

1:12 And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind; and God saw that it was good.

1:13 And there was evening and there was morning, a third day.

1:14 And God said: 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years;

1:15 And let them be for lights in the firmament of the heaven to give light upon the earth.' And it was so.

1:16 And God made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars.

1:17 And God set them in the firmament of the heaven to give light upon the earth,

1:18 And to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good.

1:19 And there was evening and there was morning, a fourth day.

1:20 And God said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.'

1:21 And God created the great sea-monsters, and every living creature that creepeth, wherewith the waters swarmed, after its kind, and every winged fowl after its kind; and God saw that it was good.

1:22 And God blessed them, saying, 'Be fruitful, and multiply, and

JOSEPH SMITH'S
REVISION

Genesis

1:13 And I, God, called the dry land earth; and the gathering together of the waters called I the sea.

1:14 And I, God, saw that all things which I had made were good.

1:15 And I, God, said, Let the earth bring forth grass; the herb yielding seed; the fruit tree yielding fruit after his kind; and the tree yielding fruit; whose seed should be in itself, upon the earth; and it was so, even as I spake.

1:16 And the earth brought forth grass; every herb yielding seed after his kind; and the tree yielding fruit, whose seed should be in itself, after his kind.

1:17 And I, God, saw that all things which I had made were good; And the evening and morning were the third day.

1:18 And I, God, said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs and for seasons, and for days and years, and let them be for lights in the firmament of the heaven, to give light upon the earth; and it was so.

1:19 And I, God, made two great lights; the greater light to rule the day, and the lesser light to rule the night; and the greater light was the sun, and the lesser light was the moon.

1:20 And the stars also were made, even according to my word; and I, God, set them in the firmament of the heaven, to give light upon the earth; and the sun to rule over the day, and the moon to rule over the night, and to divide the light from the darkness.

1:21 And I, God, saw that all things which I had made were good. And the evening and the morning were the fourth day.

1:22 And I, God, said, Let the waters bring forth abundantly, the moving creature that hath life, and fowl which may fly above the earth, in the open firmament of heaven.

1:23 And I, God, created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind; and every winged fowl after his kind.

1:24 And I, God, saw that all things which I had created were

THE PEARL OF GREAT PRICE

MOSES

2:10 And I, God, called the dry land Earth; and the gathering together of the waters, called I the Sea; and I, God, saw that all things which I had made were good.

2:11 And I, God, said: Let the earth bring forth grass, the herb yielding fruit, after his kind, and the tree yielding fruit, whose seed should be in itself upon the earth, and it was so even as I spake.

2:12 And the earth brought forth grass, every herb yielding seed after his kind, and the tree yielding fruit, whose seed should be in itself, after his kind; and I, God, saw that all things which I had made were good.

2:13 And the evening and the morning were the third day.

2:14 And I, God, said: Let there be lights in the firmament of the heaven, to divide the day from the night, and let them be for signs, and for seasons, and for days, and for years.

2:15 And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so.

2:16 And I, God, made two great lights: the greater light to rule the day, and the lesser light to rule the night, and the greater light was the sun, and the lesser light was the moon; and the stars also were made even according to my word.

2:17 And I, God, set them in the firmament of the heaven to give light upon the earth,

2:18 And the sun to rule over the day, and the moon to rule over the night, and to divide the light from the darkness; and I, God, saw that all things which I had made were good.

2:19 And the evening and the morning were the fourth day.

2:20 And I, God, said: Let the waters bring forth abundantly the moving creature that hath life, and fowl which may fly above the earth in the open firmament of heaven.

2:21 And I, God, created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind, and I, God, saw that all things which I had created were good.

ABRAHAM

4:10 And the Gods pronounced the dry land, earth; and the gathering together of the waters, pronounced they, great waters; and the Gods saw that they were obeyed.

4:11 And the Gods said: Let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered.

4:12 And the Gods organized the earth, bringing forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed.

4:13 And it came to pass that they numbered the days; from the evening until the morning they called night; and it came to pass, from the morning until the evening they called day; and it was the third time.

4:14 And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs and for seasons, and for days and for years,

4:15 And organized them to be for lights in the expanse of the heaven to give light upon the earth; and it was so.

4:16 And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light they set the stars also,

4:17 And the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness.

4:18 And the Gods watched those things which they had ordered until they obeyed.

4:19 And it came to pass that it was from evening until morning that it was night; and it came to pass that it was from morning until evening that it was day; and it was the fourth time.

4:20 And the Gods said: Let us prepare the waters to bring forth abundantly the moving creatures that have life; and the fowl, that they may fly above the earth in the open expanse of heaven.

4:21 And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind. And the Gods saw

SMOKY SUMMER

By OTIS L. BURTON

"**A**H, come on Bill, take one," urged good-natured Stan Woodward, as he temptingly held the package of cigarettes out to William (Bill) Clark.

"Naw, thanks just the same," answered Bill, but his voice lacked its usual conviction.

It was five minutes before two, the customary time for the twenty-man crew working on the spillway of the Mirror Lake Reservoir to stop for a five-minute rest—and, in all cases but Bill's, for a smoke.

Bill leaned his doublejack against the cement abutment and sat down. All around him the crew were lighting up their smokes. Old Dick Pierson, the boss, was tamping a last few grains in his time-worn pipe; some of the fellows were rolling their own; most were lighting "tailor makes"; all were settling back in the seeming luxury of solid satisfaction.

All but Bill. His father's farewell words of instruction were racing around in his mind. He could recall the scene vividly, although it had happened two months before.

"Bill," tall, gray-haired William, Senior, had said, his hand affectionately on his husky son's shoulder, "in a way I hate to see you go up to that camp. They're nice fellows and all that, but . . ."

"But what?" asked Bill, for his father had paused.

"Well," explained Mr. Clark, "I dare say you'll find those men up there agreeable enough—they usually are—but you'll also find there's a lot of smoking and drinking going on."

"But, Dad," interrupted Bill, "you don't suppose I'd . . .?"

"No, no . . . not especially, anyway, son." The father's fine gray eyes rested on his tall son. "But you've led a pretty sheltered life. You've graduated from high school with a mighty fine group of young men and women whose parents don't believe in smoking or drinking. Now, son, I don't want to sound like a preacher, but . . ."

"You don't have to worry about me, Dad," concluded Bill and he had been utterly sincere.

"Dad knew what he was talking



FINALLY THE DAY CAME WHEN
HE BOUGHT HIS FIRST PACKAGE.

about," thought Bill as he glanced around at the laughing, good-natured crew. He'd been in for a lot of kidding these last two months, but he had stood it pretty well. They'd made good-natured cracks and small jokes about him at first, but Bill had responded in good grace. Yet they had tempted him a good deal more than they had suspected. It did look fun to blow clouds of smoke, and the fellows were a likeable lot. Outside of this one vice, they generally had good enough habits.

THAT evening after dinner the boys in Tent Three were lounging on their bunks. The six occupants of the tent were taking their ease. Stan Woodward stretched to his feet, yawned, and lit up the inevitable after-dinner

smoke. Garth Smithson, in the corner, was already puffing lazily on his small, round-bowled "col-litch" pipe. Joe Voss was indolently rolling his smoke, and the other two fellows, bluff Eldon Grover, tractor man, and Harlan Porter, powder monkey, had just finished theirs.

"Well, Bill," yawned Stan, "should I light you up one?"

"No, thanks, Stan," answered Bill; "don't like the darned stuff."

Stan laughed, good humoredly, then, "Come on, don't be a sissy, Bill. You'd learn to like 'em in time."

Bill reared up in his bunk, feigning a nonchalance he didn't feel.

"O. K., light 'er up. If you guys can stand it, I guess I can."

"Attaboy," chuckled Stan, "I knew you'd come around."

Four other bunks creaked and groaned as their occupants straightened up to behold the unbelievable.

"Well, I'll be darned," exploded red-headed Grover; "never thought you'd stoop to it, Bill. Danged if I ain't just a little disappointed in you."

"Me, too," laughed Joe, "I told John Duncan over in Tent Seven just last night, that there was one guy in this outfit who wouldn't touch tobacco and he just laughed at me, but . . ."

"Yup," chimed in Harlan from his bunk in the corner, "you fooled us, Bill—but it ain't too late to change your mind back again."

And that's what Bill was thinking. As he sucked in the first experimental cloud of smoke from the proffered cigarette, he was rudely shocked. It tasted terrible, nothing short. To watch the other guys smoke, a fellow would think it was great fun and that smoke had an especially enticing taste—but this tasted rotten and no mistake.

Five pairs of eyes watched Bill's awkward attempts, and five young men felt just a trifle foolish and more than a little sorry. It had seemed great fun getting Bill to the point of smoking, but the humor seemed to vanish now they saw the result.

But Bill puffed on, and, though

(Continued on page 566)

THE AGRICULTURAL ADVISORY COMMITTEE

of the Church Welfare Program

WHAT IT IS AND WHAT IT DOES

By C. ORVAL STOTT

Field Representative

WHAT is the purpose of the Agricultural Advisory Committee? The Church Agricultural Advisory Committee is an auxiliary to the General Church Welfare Committee and is dealing with agricultural problems as they pertain to the temporal well-being of the Church membership either in or out of the Welfare Program. The membership of this committee has been carefully selected and the training and experience of the personnel cover all of the phases of the agricultural field.

The committee consists of the following men: Sterling H. Nelson, chairman; Clyde C. Edmunds, vice chairman—both experienced men in the marketing field and both members of the General Church Welfare Committee; Mark Austin, who is also a member of the General Committee; President E. G. Peterson of the Agricultural College; Dr. Franklin S. Harris, president of Brigham Young University—both of these men specialists in their fields; Dr. Dilworth Walker, Bureau of Agricultural Economics, United States Department of Agriculture; Luther M. Winsor, Irrigation Engineer with the United States Government; William D. Beers, formerly state engineer of Utah, and city engineer for Salt Lake City at the present time; C. Orval Stott, executive secretary; Harold B. Lee, ex-officio member.

This general Church Agricultural Committee is prepared to assist the stake and regional Agricultural Advisory committees throughout the Church with their local problems. This assistance can and is being given through personal visits of committee members to the stakes as well as through correspondence. Any problem that has to do with agriculture can be approached and assistance given by this committee if the problem is presented by stake or regional committees. Soil problems, irrigation, crops, marketing, livestock, and all related problems will be given due consideration whenever they are presented.

This general agricultural committee has looked into the question of land opportunities throughout the West. Visits have been made to many of these projects and statistical information gathered and this released to the stake committees.

In short, the agricultural committee is acting as a clearinghouse for information on farm problems and rural problems, as well as on general problems.

LAND PROJECTS

AFTER devoting some thought to the land placement problem, it is the counsel of the committee that all local land opportunities be utilized before looking elsewhere for placement on farms. Many times, these local opportunities can be developed by increasing the amount of irrigation water and utilizing to better advantage the present available supplies, by intensifying crops and cooperating in the marketing of those crops.

Land projects throughout the West have been investigated. There are better opportunities for outside land projects, as viewed at the present time by the committee, in the Northwest, including parts of Idaho, Montana, Oregon, parts of Nevada and California and Washington, the latter in particular. Files are maintained at the central office on all of these land projects. This information has been mimeographed and mailed out to the stake agricultural committees and is available for any Priesthood quorums through those committees that are interested in obtaining the information. Progress reports on developments under the several projects are also prepared at intervals.

It seems that the major interest is now centering in the projects in the state of Washington, particularly the Grand Coulee dam. While on a recent visit to that project, members of the agricultural committee learned that many of our people are purchasing land there without full knowledge of what they are buying. We definitely recommend and urge that families do not plunge into these matters without a full and complete investigation. In the first place, the Federal Government is taking every precaution to prevent speculation. They have offices maintained on the project that are gathering detailed information as to the chemical analysis of soil, the topography, the physical condition of the soils, the crops grown, and other pertinent information that is available for those who are seeking placement. We are also appointing advisory committees on the land projects, or adjacent to them, with whom we suggest that interested L. D.

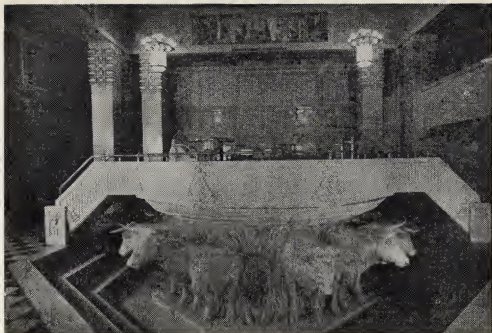
S. families make contact before making purchases of land. Real estate agents are often too enthusiastic about the land they are selling and overlook the vital points that a family must take into consideration when considering a future home. From present indications, the first water will not be delivered on the Grand Coulee project for at least three more years. It will be developing for the next fifteen or more years, so farmers should be very careful where they purchase land under that project or the day of water delivery will be too far distant for them to continue to make their payments on the land and acquire ownership.

Any prospective settlers who expect to go into the Northwest or on any land projects, for that matter, would do well to discuss the matter first with their Priesthood quorum, locally; then take the matter up with their own local stake agricultural advisory committee; then, if necessary, and deemed advisable, through them contact the general Church Agricultural Advisory Committee before making trips of inspection. If personal contacts cannot be made with the general committee it may be advisable to write in for information and it will gladly be furnished by mail.

CHURCH POLICY ON LAND PROJECTS

THE Church is not interested in going into the real estate business, nor will loans be made to individuals for the purpose of purchasing real estate or making down payments on real estate. The Church policy requires all members be dealt with impartially, and there are not sufficient funds to take care of the needs of all who want to be placed on the lands; therefore, the policy of not going into the real estate business has been determined upon, at least for the present time. This does not mean that the Church is not interested in the membership retaining interest in the land. On the contrary, the definite policy is that land ownership be maintained. Our people will always be a more stable people if they can keep their feet firmly planted in the soil. While it is recognized that there are many problems in connection

(Concluded on page 550)



BAPTISTRY, ALBERTA TEMPLE, CARDSTON, CANADA

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IF THE DEAD RISE NOT

By ALBERT L. ZOBELL, JR.

The Story of 100 Years of Baptism for the Dead

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

—1 Corinthians 15:29.

WHEN St. Paul first asked this question he was endeavoring to prove the certainty of the resurrection. He chose an argument and an ordinance, baptism for the dead, apparently well known and understood by the Saints at Corinth (Greece), who received this epistle. Today the resurrection is accepted as perhaps the most glorious belief of Christianity, but what has happened to Paul's original reasoning in behalf of the resurrection? It had long since been forgotten by the various sects of Christianity until the restoration through direct revelation to Joseph Smith a century ago.

If this passage of St. Paul's were the only one in the scriptures supporting the necessity of baptism for the dead, it might be classified as an error in the translation of the Bible, but there are many other references in both testaments bearing directly upon the subject. Moreover, from the bits of historical data that survived the dark ages, a time of apostasy, we may gather other evidence:

Epiphanius, a writer of the fourth century, in speaking of the Marcionites, a sect of Christians to whom he was opposed, said:

In this country—I mean Asia—and even Galatea, their school flourished eminently; and a traditional fact concerning them has reached us, that when any of them have died without baptism, they used to baptize others in their name, lest in the resurrection they should suffer punishment as unbaptized. (*Heresies* 8:7.)

But even more emphatic than this is the testimony from the records of the Council of Carthage, held in 397 A. D., clearly declaring that the Christians of that date did practise vicarious baptism for the dead, because in the sixth canon of that council the prevailing church forbids any further administrations of baptisms for the dead. Thus we can readily conclude that baptism for the dead existed in one form or another until about the year 400 A. D. or later. Chrysostom, a patriarch at Constantinople, says of the Marcionites:

After a catechumen was dead they had a living man under the bed of the deceased; then coming to the dead man they asked him if he would receive baptism; he being unable to answer, the live man (under the bed) would answer for him, in the affirmative, and was baptized for the dead man.

Theodoret, Bishop of Cyrrhus, a small city in the wild district between Antioch (Syria) and the Euphrates River, wrote:

As time passed abuses crept into the churches regarding the ceremony of baptism for the dead; some insisted that a dead person be anointed with oil and then immersed in water; others that oil be used instead of water; and some sprinkled; until the ordinance was totally done away with.

For a thousand years or more after this time baptism for the dead was an unknown practise among believers of Christianity.

IN response to the earnest supplications of Joseph Smith endeavoring to ascertain his future activity in the work of the Lord, Moroni first ap-

peared to the Prophet the night of September 21, 1823. This last of the ancient American prophets told the youthful Joseph of the Book of Mormon, quoted many of the prophecies of the Old Testament, and left with a slight variation of the prophetic words of Malachi ringing in Joseph Smith's ears:

Behold I will reveal unto you the Priesthood by the hand of Elijah the Prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming.

Twice again that same night Moroni returned to Joseph's bedroom to deliver that same soul-stirring message. That first visit of Moroni finally brought about the translation of the Book of Mormon, the restoration of the Priesthood, and the establishment of the Church, but it was seventeen long years before Moroni's message concerning vicarious baptism was thoroughly understood.

Subsequent to the actual organization of the Church, April 6, 1830, oppression drove the Saints into Ohio, where on March 27, 1836, a temple was dedicated to the Lord at Kirtland. On April 3, 1836, a series of the most remarkable visions ever recorded took place in that holy edifice. Jesus Christ personally accepted the temple. He was followed by Moses, committing the keys of the gathering of Israel, who, in turn, was followed by Elias conferring

authority; and finally Elijah appeared in direct fulfillment of Malachi's prediction and bestowed the keys of salvation for the living and the dead. The temple at Kirtland was not an adequate structure as we know our temples today—there were never any ordinances performed in it for the salvation of the living or of the dead. It was built to receive the keys of all the former dispensations of the Gospel for this, the final dispensation. The temple was accepted and the keys were again transferred to mortal man, and thus it fulfilled the purpose of its erection.

THE year 1840 saw great mission activity in the British Isles. A majority of the Quorum of the Twelve Apostles were in England personally directing the work. Joseph Smith, in corresponding with these brethren in October, 1840, said:

I assume that the doctrine of baptism for the dead has ere this reached your ears, and may have raised some inquiry in your mind respecting the same. I cannot in this letter give you all the information you may desire on the subject. . .

I first mentioned the doctrine in public when preaching the funeral sermon of Brother Seymour Brunson (August 10, 1840) and have since given general instructions on the subject. The Saints have the privilege of being baptized for those of their relatives who are dead, whom they believe would have embraced the Gospel if they had been privileged with hearing it, and who have received it through the instrumentality of those who have been commissioned to preach to them while in prison.

The work of baptism for the dead, therefore, began in the Mississippi River in Illinois in the fall of 1840. At last the Saints understood the prophecy of Malachi and could do something toward its fulfillment. The Salt Lake Temple archives record fifteen Mississippi River baptisms for and in behalf of the dead in 1840.

On January 19, 1841, Joseph Smith received a revelation on the subject:

For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me.—Doctrine and Covenants 124:30.

Baptisms for the dead in the Mississippi River were discontinued by revelation October 3, 1841. The work was then halted until a temporary font in the basement of the Nauvoo Temple was dedicated on November 8, 1841, by Brigham Young, acting under the direction of Joseph Smith, who was in attendance at the meeting.

With water for the font supplied from a well thirty feet deep in the east end of the basement, baptismal work for the dead began here in the afternoon of Sunday, November 21, 1841. Elders Brigham Young, Heber C. Kimball, and John Taylor baptized about forty persons for and in behalf of the dead. Elders Willard Richards, Wilford Woodruff, and George A. Smith did the confirming of these baptisms.

That the baptismal font was placed in the basement of the Nauvoo Temple (and every modern temple) was no coincidence enabling ordinance work to begin while the rest of the temple was still under construction, but a commandment:

Consequently, the baptismal font was instituted as a similitude of the grave, and was commanded to be in a place underneath where the living are wont to assemble, to show forth the living and the dead, and that all things may have their likeness, and that they may accord one with another—that which is earthly conforming to that which is heavenly. . . —Doctrine and Covenants 128:13.

This temporary font in the Nauvoo Temple was later replaced by a permanent one.

AS THE Nauvoo Temple rose, so did the oppression of the Saints. Nevertheless, the temple was completed and privately dedicated, despite the intervening death of the Prophet Joseph Smith, and endowments were administered therein. But in September, 1846, the Nauvoo Temple passed to the hands of the mob, and for two years the once hallowed structure stood as an abandoned building. Then on November 19, 1848, it fell prey to the wanton act of an incendiary. Flames swept the entire structure, leaving only the blackened walls. The well, which once supplied the water for baptisms for the dead, is the only part of that temple remaining on the temple lot today.

But the Saints had in the meantime completed their march to the Rocky Mountains and were already planning more temples, these to endure until the salvation of all the dead is completed. Meanwhile, in the Endowment House, a temporary temple in Salt Lake City, baptisms for the dead were administered from 1855-1876. The building was torn down in 1889.

Baptismal work began in the St. George Temple January 9, 1877. The Logan Temple was dedicated in 1884, the Manti Temple in 1869, and the Saints in each of these localities rejoiced at the opportunity of

entering these temples to redeem their kindred dead.

Finally, in 1893, the Salt Lake Temple was completed, and here, on May 23 of the same year, Brother N. V. Jones performed the first baptism for and in behalf of the dead. Brother J. D. T. McAllister immediately confirmed that first baptism. Five hundred twenty-seven baptisms were performed here during the day. The work of baptism for the dead began functioning on a once-a-week schedule. At present the baptismal corps of the Salt Lake Temple is composed of fifteen quorums of six Elders each. Each quorum has a permanent two-and-one-half hour assignment once a week. Baptisms for the dead are now executed every day except Sunday in the Salt Lake Temple.

Temples were completed in Laie, Hawaii; Cardston, Alberta, Canada; and Mesa, Arizona, in 1919, 1923, and 1927 respectively.

Since 1836, when the Church dedicated a temple at Kirtland, Ohio, where the keys of this wonderful work were again given to man, it has carried the work increasingly forward in the Nauvoo, St. George, Logan, Manti, Salt Lake, Hawaii, Alberta, and Arizona temples, as well as for a time in the Endowment House. Two other temple lots, at Independence and Far West, Missouri, have been dedicated for temples, but not used. In addition, the Church is building a temple at Idaho Falls and plans to erect one at Los Angeles in the near future.

Of course, baptisms for the dead are not the only ordinances carried forward in Latter-day Saint temples. Baptism is only the first step in obtaining true citizenship in the Kingdom of God. It is merely the foundation—other temple ordinances build upon it and glorify it.

Yesterday the records of the temple were laboriously prepared with pen and ink; today they are typewritten and bound in great volumes for the archives; tomorrow the copy of ordinances performed will be instantly photographed for the temple records; but last week, this week, and every week, a small army of the youth of Zion quietly goes into the basements of the temples, there to be baptized in behalf of the dead. From these ranks tomorrow will come the leadership of the Church; today they are faithfully carrying forward the work of salvation, preparing for that day when the Lord of Hosts shall come again, this time to judge the quick and the dead.

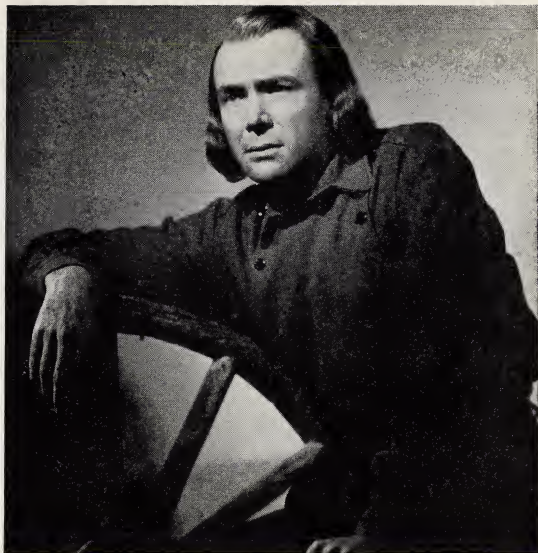
A FICTIONIZED story surrounding the life of "Brigham Young," a production conceived three years ago by Darryl F. Zanuck, of 20th Century-Fox Film Studios, has now come to the screen.

Approximately two million, seven hundred thousand dollars spent on the picture itself, with more than a quarter of a million dollars additional for advertising in newspapers and magazines and an unnamed amount for radio advertising, combined with a two-year production schedule, has resulted in what the parent studio fondly hopes will be a bonanza picture.

From a preliminary story and a mass of material shaped by Louis Bromfield, Lamar Trotti, top scenarist and co-author of "In Old Chicago," wrote the photoplay.

The European situation caused Hollywood studios to push their scenarios for costly, spectacle films back into the files to await the day when they could recapture the European motion picture market. However, big pictures already under way were finished, and one of these multi-million dollar productions is *Brigham Young*.

Brigham Young, Mormon prophet-leader, who rose humbly from a Vermont farm to become America's great colonizer, is portrayed as a sagacious, kindly leader in the film. A "down-to-earth," but not earthy man, wise and humorous by turn, with a staunch Scotch-Irish heritage as a background, Brigham Young stands out among the people whom



DEAN JAGGER AS BRIGHAM YOUNG

"BRIGHAM YOUNG"

By WESTON N. NORDGREN

THE STORY OF HOW WESTERN AMERICA'S GREAT COLONIZER AND PROPHET-LEADER HAS COME TO THE SCREEN IN THE FILM IN WHICH A MODERN MOSES LIVES ANEW.

TYRONE POWER AND JANE DARWELL SHOWN AS THE KENT FAMILY PREPARING FOR THE TREK.



he leads and directs. Full of the practical wisdom of a father to his people, he is sensible enough to sorrow to cheer the Saints in times of stress, and light enough of heart to lead the dance at the end of a hard, tearing day's grind in the trek across the plains.

Dean Jagger, practically unknown to movie fans in spite of several varied roles, but fresh from New York stage successes, enacts the part of the pioneer leader. The film largely rests on his broad shoulders, for out of the three hundred fourteen scenes, Jagger plays in two hundred sixty-four, spending one hundred eighty-nine hours before the cameras, or almost a third more than Vivien Leigh had in *Gone With the Wind*—a mere one hundred twenty-five hours before the lens. Jagger's

physical measurements are said to match those of the prophet-statesman, for he is six feet two inches tall and weighs two hundred pounds.

Tyrone Power, as the chief Mormon scout, and Linda Darnell are the fictitious romantic leads, with Mary Astor as Mary Ann Young.

PRINCIPAL supporting roles are handled by Jane Darwell as Eliza Kent; John Carradine as Orrin Porter Rockwell; Jean Rogers as Clara Young; Brian Donlevy as Angus Duncan, plotter against the welfare of the Church; Willard Robertson as Heber C. Kimball; Stanley Andrews as Hyrum Smith; and Moroni Olsen, well-known Mormon actor, as Dr. Willard Richards. Other leading roles are carried by eight-year-old Ann Todd,



COURTROOM SCENE OF THE TRIAL OF JOSEPH SMITH

Left to right: John Carradine, Tyrone Power, Linda Darnell, Moroni Olsen, and Vincent Price. John Carradine plays Porter Rockwell, Moroni Olsen plays Willard Richards, and Vincent Price plays Joseph Smith.

Big Tree, Davidson Clark, Claire DuBrey, Tully Marshall, Dick Rich, Ralph Dunn, Edwin Maxwell, Edmund MacDonald and George Melford—a distinguished, and, incidentally, a costly array of talent.

Vincent Price, also a recruit from Broadway, ably portrays the Proph-

ducers weeks of worry. They wired chambers of commerce in every county seat in the West asking if they had any "cricket hordes." When Elko, Nevada, telegraphed that millions of the pests were overrunning the place, Director Hathaway chartered two airplanes and rushed his stars and camera crew there. They worked for a week in a "band" of crickets two miles wide and six miles long that was moving at the rate of half a mile a day.

For the seagull scenes, the *Brigham Young* Company went to Utah. The real "miracle of the seagulls," however, happened to a movie company on the Alabam Flats, near Lone Pine, California. Director Hathaway was making a "set-up" on Tyrone and Linda when a shout went up from the troupe. Out of the north came thousands of seagulls on their way to the ocean, setting up a roar like a waterfall.

The director forgot all about romance and turned the camera on the migration of gulls that literally blackened the sky for ten minutes, and during that time he secured more than one thousand feet of "seagull footage" to enrich the picture.

Two hearty stomach-aches nearly resulted from too much realism where crickets were concerned. Dickie Jones and Ann Todd, brother and sister of Tyrone Power, in the picture, were called upon to "eat crickets" because they were supposed to be starving. The director gave them pieces of licorice to eat in place of the crickets.

When the cameras "rolled," to everyone's consternation, the youngsters grabbed up a handful of crickets and crammed them into their mouths. Hathaway stopped them as quickly as he could. "What do

(Concluded on page 547)



The first meeting of Joseph Smith (left) with Brigham Young (center) and Heber C. Kimball (right). Characters portrayed by Vincent Price, Dean Jagger, and Willard Robertson, respectively.

possible successor to Shirley Temple, Dickie Jones, eleven, and Marc Lawrence, Frank Thomas, Fuzzy Knight, Selmar Jackson, Frederick Burton, Russell Simpson, Arthur Aylesworth, Spencer Charters, Chief

et Joseph Smith. So vitally alive is he and so splendidly does his personality "get across," that with a few more scenes, he could easily have stolen the show.

The cricket plague scenes caused



Fighting crickets with Dean Jagger as Brigham Young and Mary Astor as Mary Ann Young.

Another Story by

ESTELLE WEBB THOMAS

*in which a bewildered Cuthbert
asks—*

CAN THIS BE LOVE?



CUTHBERT began to run as he neared the gate and burst into the hall with his usual effect of knocking down the walls. "Hi, Mom, here's your lost long son!" he shouted, shedding hat, coat, and knapsack as he came.

"Hi, Mom, where you at?"

It is a peculiarity, not confined to Cuthbert, that a man or boy can remain happily away from home for almost any length of time, but if "Mom" is not visible the instant of his return, his entire universe is suddenly awry.

"Coming!" Mrs. Carroll hastened from the upper floor, to be enveloped in a bear hug that smelled collectively of dust, pine boughs, and wood smoke.

"Why aren't you in the kitchen cooking the fattened calf? The prodigal son's been living on camp cooking for a month, remember."

"Hush! Not so loud, Aunt Evie's taking a nap! Never fear, the fattened calf is in the oven. I know my Boy Scouts, I hope!"

Arms about each other, they walked toward the kitchen, as if drawn by a magnet.

"If I'm just on the outside of half a pie, or a big bowl of bread and milk, I can wait dinner till Dad gets home!" Cuthbert said, with noble self-sacrifice.

This had been one of the eventful months of his life. He had fished, hiked, swum, and scaled mountains to his heart's content. Richard Brandon was a great guy, a real Scout Leader, and Old Tubby was a regular human when there were no girls around. Yes, everything had been perfectly okay, and now, tired, dirty, and hungry, he was ready for a hot bath in a real tub, a big meal of Mother's cooking, and



an early drop into his own clean, comfortable bed.

"Oh, darling, your nose! It's all peeling off! And look at your ears, absolutely cooked!" His mother stared at him in dismay.

"Just when did it get to be a tragedy for my nose and ears to peel?" demanded Cuthbert, through a mouthful of pie.

"But the dance—you'll look so—"

"Woman, if there's a dance, Cuthbert Carol will be counted among the missing! Want to hear my program for the evening? A boiling hot scrub, a full, square, all-around meal, a jar of your cold cream, topped off with twelve hours of heavy sleep!"

"But, Cuthbert, I haven't had time to tell you—but I'm afraid you'll just have to go—Marilyn's here!"

"Marilyn?" Cuthbert looked as blank as only he could look. "Who's Marilyn?"

"Oh, Cuthbert, you remember your cousin Marilyn? You used to play with her, you know, every summer at Grandmother's!"

"Aunt Evie's taking a nap." This statement had failed to register when his mother made it, but the speech came back to his mind now, and he asked, aghast, "You don't mean Mamie, Aunt Evie's kid, do you? That—that freak!"

"We did call her Mamie, yes.

And Cuthbert, hush, what an awful way to speak of your cousin! Marilyn has grown into a—a charming girl!"



"An age of miracles!" muttered Cuthbert, skeptically.

"Now, listen, dear, don't be difficult. Aunt Evie is here for a month's visit before school starts, and they are counting on you to show Marilyn a good time!"

"They are, eh?" Cuthbert pushed his pie away, looking actually sick. "So, the jinx is still on me, is it? I been knocking on wood all summer 'cause it didn't seem natural to have such a good old peaceful summer, and not be playing Cupid or showing somebody else's girl around. And now this Calamity shows up! Well, I hate to hurt your feelings, Mom, but I'm not elected! Or, if I am, I choose to run! Where is she now?" he finished, in a more normal tone of voice, drawing his pie toward him again, morosely.

"Hush, Aunt Evie will hear you! Marilyn's out with some of the girls. She said she could hardly wait to see you."

A high cacophony of girlish giggles interrupted her.

"Oh dear, there she is now! Cuthbert, you—"

SPOTS BY
FIELDING K. SMITH

But Cuthbert, with one mighty leap, was in the bathroom, with a shout, "Oh, Mom, would you mind bringing my clothes and hanging them on the bathroom door?" The same request he had made practically every time he had taken a bath in his life.

AUNT EVIE kissed Cuthbert and said he was a big boy, now, and how did he like school, and she hoped he was doing better than he used to do. She went on to say to Mrs. Carroll that it was surprising how they grew, but she believed girls acquired polish younger than boys. She then remarked, in a slightly lowered tone, as though Cuthbert was deaf, what a pity it was he had the Carroll ears, and how glad she was that Marilyn had not inherited any of those objectionable features.

Cuthbert stood during these observations, with the set, dogged expression he always assumed for such



ordeals. The flood of comments had ebbed long enough for those present to get seated about the table, before Marilyn appeared. Cuthbert thought, with abhorrence, that she had delayed for the purpose of making an impressive entrance. He very pointedly failed to notice her until his mother's sharp, "Cuthbert, here's Marilyn!" brought his eyes from his plate in simulated surprise.

Then, he had to acknowledge, mentally, the truth of Aunt Evie's proud statement. Undoubtedly, Marilyn had changed. The cottony, straight hair, which Mamie was always pushing impatiently out of her eyes, had been transformed into shining golden curls in a coronet above the pert face. The bounteous crop of yellow freckles was replaced with a glowing complexion which Cuthbert hoped, cynically, was real.

She put out a white, soft hand, with ghastly red nails and rolling her

round, blue eyes heavenward, exclaimed, languidly, "Bertie! In the flesh!"

Cuthbert dropped the hand—he had been holding it as one holds a dead fish with no place to park it—as if it had suddenly turned red hot, and grunted. Bertie, eh? So that's how it was! He glued his eyes to his plate and lost his tongue for all but eating purposes. Sullenly aware of his mother's entreating, his father's stern glances, he ate stolidly through every course, though his pleasure in this long-anticipated meal had turned to ashes of bitterness.

All the ignoring in the world, however, could not put off the evil hour forever. As they rose from the table, Marilyn said, in that maddening worldly and amused tone some people affect with a little child or a moron, "Well, Bertie, are we off to the dance?" And under the battery of stern, parental eyes, Cuthbert made strangled sounds signifying that such, unfortunately, was the case.

"Well, there's this about it!" he muttered, viciously, jerking clothes off hangers with a reckless disregard for creases. "She better be popular—or else! I got it coming to me! I'm not going to struggle



through the rest of the summer with a flop hung around my neck."

Wrathfully, he began tearing open a dress shirt, stripping off a couple of buttons as he did so. "I'll tell Old Tubby a thing or two! I've got him out more than one tight hole! He can dance with her and take her off my hands once in a while, or can pay up in cold cash for some of the favors I've done him!"

"And old Butch! He's a good dancer—all he is good for!" Cuth-

bert stared at his image in the mirror, arms suspended, an end of tie in each hand, "He's not exactly obligated—and I couldn't lick him—but Butch is always broke—if worst comes to worst, I've got most of last month's allowance saved up!"

Mentally he reviewed the rest of the gang. Some of them he could lick, some might be bribed, nearly all were indebted for some past favor, for Cuthbert was a "kind-hearted guy." "And this is the payoff!" he gritted, giving his tie such a vicious jerk that his eyes popped.

In this mood he descended to the living room to await the fair Marilyn, braced for the ordeal of presenting her to Pleasantville junior society, and prepared to insure her popularity by bribes, blackmail, or brute force.

He had not long to wait. Marilyn floated down the stairway in a cloud of filmy pink, with what seemed to Cuthbert an unnecessary amount of yardage about her feet and an embarrassing shortage about her shoulders. Lips, cheeks, and nails were a sanguinary red and points of light glittered and twinkled from the many facets of bracelets, necklace, and ear-drops.

"Hel-lup!" groaned Cuthbert to himself, "Picture me prancing into the dance with that Christmas tree! I'd rather be shot!"

Marilyn rolled her eyes alarmingly and pretended to be overwhelmed at Cuthbert's elegance. "Why, Bertie! Do my old eyes deceive me, or is it the Barefoot Boy himself, hiding behind that tux?"

"You're somewhat disguised, yourself, Mamikins!" drawled Cuthbert, smiling, dangerously. "Haven't you combed out your back hair, or something—"

"Cuthbert Carroll, don't you dare! If you ever get me tagged with that horrid name here, I'll—I'll be ruined! Don't you dare ever call me Mamikins again!"

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The Inspired Revision of the BIBLE

(Conclusion)

As far as it is ascertainable from the records of the sermons and discourses of the Prophet, we find only once that he quoted the Bible as he had revised it. (*History of the Church* 2:260. Quoted was I. R. Genesis 8:69-70. See also Pearl of Great Price, Moses 7:62.) This was in agreement with the command of the Lord. "It is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full." (Doctrine and Covenants 42:57.) The fact that the Prophet so seldom quoted or preached his revision is further testimony that he had not received the scriptures in full. Otherwise during the period of eleven years, from 1833 when he ceased translating the Bible to 1844 when he was assassinated, he would assuredly have taught it and not avoided mentioning it in his frequent sermons and addresses.

Whenever the Prophet quoted from the Bible he either retained the words of the King James version or else flatly declared it to be wrong and then gave a rendering of the passage which differed from it. He seems to take no account of his changes in the Inspired Revision, which of course was not printed. At the April Conference of the Church in 1843, the Prophet delivered a typical address, in which he first quoted the King James version, at the same time disregarding the Inspired Revision, and then gave another explanation for a mistranslation in the King James version.

John saw that only which was lying in futurity and which was shortly to come to pass. See Rev. 1:1-3, which is a key to the whole subject: "The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand." (*History of the Church* 5:342.)

The above quotation is virtually word for word the same as the King James version, yet some ten years before in revising the Bible, the Prophet Joseph had rendered this passage quite differently as follows:

The Revelation of John, a servant of God, which was given unto him of Jesus Christ, to show unto his servants things which must shortly come to pass, that he sent and signified by his angel unto his servant John.

Who bore record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

Blessed are they who readeth, and they who heareth and understandeth the words of this prophecy, and keepeth those things which are written therein, for the time of the coming of the Lord draweth nigh. (I. R., Rev. 1:1-3.)

Later on in this same sermon, Joseph Smith said of the 13th chapter of Revelation:

There is a mistranslation of the word dragon in the second verse. The original word signifies the devil, and not dragon, as translated.

Yet here again the Inspired Revision reads the same as the King James Version.

Another example of quoting the King James version concerns Matthew 23:37. Here the Inspired Revision reads as follows:

O Jerusalem! Jerusalem! You who will kill the prophets, and will stone them who are sent unto you; how often would I have gathered your children together, even as a hen gathers her chickens under her wings, and ye would not.

The differences between this and the King James version are slight, but the Prophet Joseph, as was his custom, retained the King James reading as his text on Sunday, June 11, 1843, when he quoted as follows:

O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. (*History of the Church* 5:423.)

As we noted before, the Prophet Joseph did not always agree with the King James version. "I believe the Bible," he said, "as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors." (*History of the Church* 6:57.) At times when speaking he made striking changes in the accepted King James translation.

Forcefully he presented his changes, often explaining why they should be made. Several of these changes are of greatest interest and value and reflect the broadened information which the Prophet Joseph had acquired from the study of Hebrew, Greek, and other languages begun several years following his review of the Bible. From this knowledge of the original tongues coupled with divine inspiration, he received incomparable insight for interpreting the truths of the Bible. He states:

I am now going to take exceptions to the present translation of the Bible in relation to these matters. Our latitude and longitude can be determined in the original Hebrew with far greater accuracy than in the English version. There is a grand distinction between the actual meaning of the prophets and the present translation. The prophets do not declare that they saw a beast or beasts, but that they saw the *image* or *figure* of a beast. Daniel did not see an actual bear or a lion, but the images or figures of those beasts. The translation should have been rendered "image" instead of "beast," in every instance where beasts are mentioned by the Prophets." (*History of the Church* 5:342-343.)

Here is a change to be made; still it had not yet been made when the Prophet revised the Bible, wherein the word *beast* remains.

On Sunday, June 11, 1843, the Prophet was delivering another discourse:

I will now turn linguist. There are many things in the Bible which do not, as they now stand, accord with the revelations of the Holy Ghost to me.

I will criticize a little further. There has been much said about the word *hell*, and the sectarian world have preached much about it, describing it to be a burning lake of fire and brimstone. But what is *hell*? It is another modern term, and is taken from *hades*. I'll hunt after *hades* as Pat did for the woodchuck.

Hades, the Greek, or *Shaole*, the Hebrew: these two significations mean a world of spirits. *Hades*, *Shaole*, *paradise*, *spirits* in prison, are all one: it is a world of spirits. (*History of the Church* 5:425.)

Thus declared the Prophet. Now the word *hell* occurs in the Bible fifty-four times, yet when the Prophet was revising it he changed the word *hell* to *prison* only once (I. R., Acts 2:27), leaving the others as they were.

Earlier in the same discourse the Prophet had discussed the word *paradise* at greater length.

I will say something about the spirits

"Does this refer also to the beasts mentioned in Revelation? The Prophet declares that it does not. He said, 'There is a grand difference and distinction between the visions and figures spoken of by the ancient prophets, and those spoken of in the revelations of John. . . . What John saw and speaks of were things which he saw in heaven; those which Daniel saw were on and pertaining to the earth.'" (*History of the Church* 5:341-342.)

in prison. There has been much said by modern divines about the words of Jesus (when on the cross) to the thief, saying, "This day shalt thou be with me in paradise." King James' translators make it out to say paradise. But what is paradise? It is a modern word: it does not answer at all to the original word that Jesus made use of. Find the original of the word paradise. You may as easily find a needle in a haystack. Here is a chance for battle, ye learned men. There is nothing in the original word in Greek from which this was taken that signifies paradise; but it was—This day thou shalt be with me in the world of spirits: then I will teach you all about it and answer your inquiries. And Peter says he went and preached to the world of spirits (spirits in prison, 1 Peter, 3rd chap., 19th verse), so that they who would receive it could have it answered by proxy by those who live on the earth, etc. (*History of the Church* 5:424-425.)

Here also the Inspired Revision text is the same as the King James.

A short time before the martyrdom, the Prophet was explaining the doctrine of the plurality of gods. He said:

I will show from the Hebrew Bible that I am correct, and the first word shows a plurality of Gods; and I want the apostates and learned men to come here and prove to the contrary, if they can. An unlearned boy must give you a little Hebrew. *Berosheft baurau Eloheim ait aushamayeem vehau aurait*, rendered by King James' translators, "In the beginning God created the heaven and the earth." I want to analyze the word *Berosheft*. *Rosh*, the head; *Sheft*, a grammatical termination; the *Baith* was not originally put there when the inspired man wrote it, but it has been since added by an old Jew. *Baurau* signifies to bring forth; *Eloheim* is from the word *Eloi*, God, in the singular number; and by adding the word *heim*, it renders it Gods. It read first, "In the beginning the head of the Gods brought forth the Gods," or, as others have translated it, "The head of the Gods called the Gods together." . . . The head God organized the heavens and the earth. I defy all the world to refute me. In the beginning the heads of the Gods organized the heavens and the earth. Now the learned priests and the people rage, and the heathen imagine a vain thing. . . . I once asked a learned Jew, "If the Hebrew language compels us to render all words ending in *heim* in the plural, why not render the first *Eloheim* plural?" He replied, "That is the rule with few exceptions; but in this case it would ruin the Bible." He acknowledged I was right. . . . The word *Eloheim* ought to be in the plural all the way through—Gods. (*History of the Church* 6:475-476.)

However, this change had not been made in the Revision.

Two more short examples should be mentioned. In some remarks to the Relief Society, April 28, 1842, the Prophet said that the passage in the third verse [of 1 Cor. 12] which reads, "No man can say that Jesus is the Lord, but by the Holy Ghost," should be translated, "No man can know that Jesus is the Lord, but by the Holy Ghost." (*History*

of the Church 4:602-603.) Finally, in 1844, he said: "My text is on the resurrection of the dead, which you will find in the 14th chapter of John—'In my Father's house are many mansions.' It should be—'In my Father's kingdom are many kingdoms,' in order that ye may be heirs of God and joint-heirs with me." (*History of the Church* 6:365.) Here we have change after change being made by the Prophet several years after he ceased translating the Bible. Would the Prophet Joseph have given the translations of the various passages different from what he had already done, if he had completely revised it when he laid it aside in 1833?

All this evidence, which at first appears confusing and contradictory, readily resolves itself into a simple harmonious pattern, with no break from beginning to end. There is not an inconsistency to be found therein. Let us reconstruct it:

After the Book of Mormon had been given to man, the Lord had promised He would give the scriptures to the Prophet, but with the definite reservation that they should not be taught until they had been received in full, and then they were to be taught unto all men and accepted as the law to govern the Church. During the following three years, the Prophet Joseph Smith, aided by Sidney Rigdon as scribe, labored intermittently at revising the Bible as he was directed by inspiration. On July 2, 1833, he completed his first revision, having gone through both the Old and New Testaments. He then laid it aside, and from 1833 until 1840 no more was done on the work of revision. Then, on June 18 of that year (1840), the Prophet declared his intention to continue the translating. This was in order to prepare it for publication, for which a campaign to raise funds had already been inaugurated. However, there was no opportunity to continue, and no further

work was done on it by the Prophet.

From 1833 on, it seems from his sermons, the Prophet Joseph did not teach the changes he had made in the Bible. Meanwhile he continued to quote the King James version. At times, however, he declared various King James texts wrong and proceeded to render them differently. And in every instance the new rendering differed from the text of the Inspired Revision which remained the same in these passages as the King James version. If he had received the scriptures in full in 1833, would he have made further important changes seven years later? The statements of the Prophet and Sidney Rigdon in 1833 that they had "completed" the New Testament and "finished" the translation of the Bible are invalidated by these later changes and by the Prophet's announcement in 1840 that the time had now come when he should do more work on the Bible.

The fact that on February 2, 1832, the Prophet had sealed up the New Testament "no more to be opened till it arrived in Zion" does not indicate in the least that he did not intend to go over it again. It indicates that the work of revision was completed for the time being only, until it had arrived at the press in Zion. But before the printing was possible, the Saints were driven from Zion and had settled at Nauvoo.

Again, if the Bible had been completed, why was it not published in 1833 or immediately after? The Book of Mormon had no similar period of waiting, and the Lord had expressed His wish that the scriptures when completed should be taught throughout the world. The explanation is contained in a letter to W. W. Phelps, written in 1833, in which the Prophet stated:

In regard to the printing of the New Translation: It cannot be done until we can attend to it ourselves, and this we will do as soon as the Lord permits. (*History of the Church* 1:365.)

The scriptures had not been received in full. For that reason alone would the Prophet Joseph himself have had to attend to the work of publication, further to revise the Bible as he was preparing the copy before finally submitting it to be printed. Inasmuch as he had not had time to attend to this work, the inspired translation of the Bible was never published by him.

We can accept the changes which

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What Does It Mean to be SPIRITUAL?

By NEPHI JENSEN

I DON'T go to shows very often. But the title *David Copperfield* connoted Dickens; so I went, and was highly entertained. Moreover, I was compensated, for one circumstance about the reaction of the audience led me into a strain of thought in the realm of spiritual philosophy.

The most touching scene is that in which little David Copperfield, after having for some time endured the inhuman treatment incident to an apprenticeship in London, leaves his cruel employment and starts home, choosing the strict, harsh discipline of his foster parents to the brutality of strangers. He reaches home in rags, bespattered with mud, fatigued, and half-starved. His stepmother gives him a vigorous scrubbing, then sets him up to the table for much-needed refreshments, after which she put him to bed. For the first time in months he finds himself within at least semi-congenial walls, and tucked between clean white sheets. He is completely overcome by a heart-breaking sense of gratitude and kneels upon the snow-white sheet, and with sobs and half articulate words he gives thanks for his present comforts.

His broken words moved the audience to tears. From comments overheard, it was evident that many went away with the impression that they had been spiritually refreshed.

The circumstances provoked me to thinking about the meaning of spirituality. As I walked away from the playhouse, I asked myself the question: "Was the flood of tears I just witnessed an expression of spirituality? What does it mean to be spiritual?"

The question reminds me of a rather scholarly young member of our Church who thinks that a certain noted protestant minister is the "greatest spiritual force in America." This excellent young man, evidently, had not thought of the inconsistency of the idea that the "greatest spiritual force" was outside of the Church whose especial mission is to spiritualize mankind. The man he refers to is one of the noblest contemporary thinkers in the field of re-



ligious philosophy and also a distinguished literary craftsman. But lofty religious sentiments, no matter how idealistic or finely phrased, do not constitute spirituality. The true spiritual life is deeper than poetical sentimentalizing about God. It is more genuine than ritualistic mysticism. It is more vital than the finest aestheticism.

Possibly the most terse and accurate answer to this question—What does it mean to be spiritual?—is found in the simple statement that spirituality is the state of soul of those who have been "born of the Spirit." This answer, of course, raises another and more fundamental question. "What does it mean to be born of the Spirit?" This is one of the most vital of all questions pertaining to the Christian philosophy of individual progress and development.

The Master very pointedly told Nicodemus that a man could not "see the Kingdom of God" unless he had "been born again." Obviously, the statement implies that the spiritual rebirth of which he is speaking brings to the soul the life and illumination that enables one to see the majestic power and eternal glory of the Kingdom of God in its purification and ennoblement of

souls. Or, in other words, the essential and cardinal fact about the "birth of the spirit" is the actual coming into the soul of light and life through the "sensitizing" power of the Holy Ghost. Alma's testimony is in accord with this basic idea of spiritual illumination. He tells us that in his time those who were "born of God" were "illuminated by the light of the everlasting word." (Alma 5:7.)

In another place, Alma speaks of spiritual rebirth as an awakening, in its deepest aspects. Of some of his converts, he tells us that God "awakened" them, and that they "awoke unto God." The phrase is beautifully significant. Awakening, or becoming so intensely alive that one is actually aware of God, is spiritual sensitiveness. This inner sensitiveness to what is vital, sacred, and eternal, "awakened" by the energizing power of the Holy Spirit, is the very essence of spirituality.

THE account of the manner in which Adam was "born of the Spirit" is most instructive. We are told that the "Spirit of God descended upon him, and thus he was born of the Spirit and became quickened in the inner man." (Moses 6:65.) Mark the phrase, "quickened in the inner man." It holds the most significant description of the spiritual life to be found in sacred literature. One is "born of the Spirit" when his soul is "quickened," or sensitized by the sanctifying power of the Holy Ghost. And one is actually "quickened in the inner man" when he is so completely enlivened within, that he has become alive to the reality of God and His power, goodness, and majesty.

In its moral aspects spiritual rebirth involves an actual soul-transformation, or change from an evil attitude to a pure and good attitude of soul. According to the actual word of God to Alma, one is "born of God" when he is "changed from a 'carnal' state to a state of righteousness." (Mosiah 27:25.) To the same effect is the testimony of King Benjamin. Of those to whom he preached, we are told that a

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WHEN SIR HUBERT WILKINS RECEIVED A VISITOR

By DON MACK DALTON

IN Capetown ten years ago, while serving as president of the South African Mission, I was elected to membership in the distinguished University Club, and there, at the club's luncheons, was privileged to listen to a number of world-famous visitors. I remember especially the visit of Sir Hubert Wilkins, the renowned explorer, for what he said turned out to be of particular and unexpected consequence.

At table, I found myself seated directly opposite Sir Hubert and the captain of the *Wyatt Earp*, the little craft in which he was then preparing for further ventures into the Antarctic. I remember him as brown-haired, keen-eyed, of glowing countenance. At forty, as I judged him, he stood about six feet tall.

The scientific value of polar explorations formed the theme of his discussion. He stated that as a young man in Australia he had watched the country pass through periods of drought, and this had started him on his career of exploration. He studied the atmosphere, with the hope of eventually discovering the general mechanism of weather. His expeditions led him to believe that the Antarctic had a much greater influence on weather conditions than the Arctic, chiefly owing to a much wider distribution of ice in the Antarctic. He proposed that meteorological stations be established in the polar regions to forecast seasonal conditions. Foreknowledge of wet or dry seasons would be of particular economic advantage to farmers. He suggested that these forecasts could be given a year or two ahead. Weather conditions could be reported from points in the Arctic and Antarctic regions to central compiling stations for distribution, and all could be done by short-wave radio mechanism, as he had been assured by Senor Marconi.

Sir Hubert also told of his experiences in the *Nautilus*, of his interest in building undersea craft, and of his further interest in water and wind currents. At once my mind went to the travels of the Jaredites and Nephites, for Sir Hubert stated that in India he had seen an ancient weaving depicting a boat



Courtesy Salt Lake Tribune.
SIR HUBERT WILKINS

going under ice, a boat on top of the water, and an aeroplane—one of the earliest ideas, he believed, of the submarine and aeroplane. I thought the Jaredite barges and the hard winds that drove them from the eastern to the western hemisphere would be vitally interesting, and I made up my mind to visit him on his boat.

ACCORDINGLY, not long after, I set out for the *Wyatt Earp*, with Elder Stanford G. Smith accompanying me. I was surprised to see the little craft in which Sir Hubert was to face the frozen south—only about one hundred twenty-five feet long and perhaps forty feet wide, and made of wood. The explorer recognized me from our luncheon acquaintance.

Our conversation, as I recall it, went something like this:

I told him that I had come to give him some Mormon literature, particularly the Book of Mormon.

"From your talk, Mr. Wilkins, I know you are interested in winds and submarines, and I believe I have a history of an older submarine than the one you found in India on a piece of tapestry."

"Well, that is interesting," said he. I then read to him from the

Book of Ether about the building of the eight barges, how they were lighted, and how the people drifted with the wind.

His interest seemed to increase. He said, "I am very glad to get this book, and I shall have time to read it now." He added an invitation to see the boat.

We followed him, and it was astonishing to see how this man crawled down small hatchways and through holes to show us everything of interest. Everything was arranged to make for the greatest space economy. I said to him, "Mr. Wilkins, it seems to me that you are too great a man to spend such a long time in a little boat like this, with so many inconveniences."

"These things have to be borne," he replied, "that the world generally may be helped."

We were led into his little office, which, by the way, was about five by six feet. There I inscribed a copy of the Book of Mormon and presented it to him with some other Church literature. He stated, "I have always wanted to read the 'Mormon Bible.' I have been into Capetown browsing in second-hand book stores to get some books to read, and here you come with something I have always wanted."

He then began to unfold himself to us. He said that in New Zealand he used to board at the same house as two Mormon Elders. They were fine men, but he was studiously engaged twelve hours a day in research and never got time to read the Book of Mormon. "I cannot thank you enough for bringing me this literature," he continued.

"Do you read fast?" I asked.

"Very rapidly. I will read this literature thoroughly, for I want to know more about the Mormons and what they believe."

He autographed a card for me and a tract for Elder Smith, and we went out of his little office into the dining room, which was another little cubbyhole.

"I like to be with my men," he stated. "I eat with them and suffer the same things they have to suffer, and do the same things they have to do. I help them and they help me."

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Poetry

IN ZION CANYON

By Lydia Hall

TODAY I went to wonderland
And drank its sage-sweet air,
Saw where a singing river carved
A way beyond compare.

Today I lost my grievances
Out where the west wind calls,
Steeped my soul in the splendor of
Bright, painted canyon walls.

Today I felt tears burn my cheeks—
Tears I could not deny—
As the sun made an altar of
Majestic mountains high.

Now loveliness will follow me
Into the dusty town,
For he who looks on grandeur
Can never more look down.

VAGABOND HEART

By Emma Glaser

OH, why was I given a vagabond heart
And feet that were made to roam
Along woodland paths and over the hills,
When now I must stay at home?

Oh! I have followed the lure of the spring;
I have answered white winter's call;
I have explored friendly summer lanes,
Met the gay challenge of the fall.

Ah, true! And now be at peace, foolish heart,
For quiet of days such as these
Makes my own all the loveliness of the
world,
Since I hold poignant memories.

POSSESSION

By Norman C. Schlichter

I saw a fair alfalfa field.
My neighbor saw it, too.
I said, "How very wonderful
Its lavender and blue!"

"I'm sure we do not see the same,"
Said he, who owned the field.
He never saw a color there.
His mind was on the yield.

AUTUMN LEAVES

By Grace Sayre

THERE is a comradeship in falling leaves—
Rustling dry and brown along the
fields—
That speaks of days and nights when sad-
ness yields
To pent desire, to tell whereof it grieves.

And there is sweet tranquility of miles
On miles of idling leaf-strewn lanes; and
charm
Of asters scattering heedless bloom—sun-
warm
With leaf and shadow, dappling chequered
aisles.
I know a path where I would walk today
And, loitering, scuff dry leaves along its
way.

THRESHING TIME

By Beatrice Knowlton Ekman

FROM fading stubble fields, the shocks of
wheat
Are gathered where the threshing has be-
gun.
The straining horses groove with plodding
feet
A double ring . . . the grease-smoothed
cogwheels run.
The driver calls and whistles from the
power
As cylinder-crescendos blare and roar.
Loose straw and chaff, borne upward, fall
in shower.
And winnowed wheat-beds from the grain-
spout pour.

The threshing brings a note of carnival,
As farmers tilt with laughter and with jest,
While steadily the pitcher's bundles fall
Upon the board, where they are quickly
pressed
Into the drum. Under blue tent of sky
An old, old pageantry . . . for bread sup-
ply!

SADNESS

By Margaret Johnson

SADNESS is the salt of life.
When eaten by itself
It leaves a sting.
Remembered with the whole,
It adds a savour.

ROADWAY

By Solveig Paulson Russell

THERE's a road to the beach that I see
with my heart
Though I'm far from the green water's
spray:
The road where we wandered and spoke
of our love,
"As steadfast as rocks in the bay."
The years have slipped onward and
muffled our dreams
And the roadway may now be no more,
But still I am certain those rocks that we
knew
Still stand on the wave-beaten shore.
For the love that we plighted has scoffed
at the years,
Enriching our life's every part,
Till now that you're gone it dwells with
me still
And offers sweet balm to my heart.



Photograph by Solveig P. Russell.

MOON MAGIC

By Iris W. Schow

THE moon is pale and polished summer
nights
Like a thin, gilded disk that faintly chimes
Sweet foreign tunes. The limpid moonlight
writes
Across the land a tale of distant climes.

The world is changed; the meanest cotton-
wood,
Gold-ebonied, becomes a tropic tree;
It moves and, moving, murmurs; now I
could
Believe I heard the singing of the sea,
Could swear I trod the sands of a far shore.
Thus grows the warm light's witchery on
me,
Routing a troubled brain, a spirit sore
With day's strong buffets. Fancies, va-
grant, free,
Fill me with warm desire; I am no more
The calm-eyed working sort I've meant to
be.

YELLOW CANDLES IN NEVADA

By Cristel Hastings

WHAT subtle hand has wrought quick
magic here,
Lighting the poplar and the cottonwood,
Scenting the autumn air with burning leaves,
Transforming desert miles as no man could?

The barren waste of sagebrush and of sand,
Bereft of beauty under noonday suns,
Is sudden shrine for beauty with the dusk
When winds stir, and the last small shadow
runs.

YUCCA ON A LONELY HILL

By Lucretia Penny

SHE has no neighbor flower or tree
To grant her finished work is good.
No gardener walks that lonely way,
And if one should,
Rough hills decree that none comes near
To praise each perfect cup;
And yet in stately pride she lifts
Her ivory carvings up,
And though applause may be denied,
Makes no apology for pride.

RATIO

By Clarence Edwin Flynn

I MUST be getting short of wind
Of late. I find it true
That I cannot keep up with Time
The way I used to do.

When I was young I kept ahead.
And had to urge him on.
He never could go fast enough
For me in days agone.

But now he races down the road,
And sprints across the hill.
I follow, begging him to wait,
And know he never will.

The Church Moves On

ARTHUR WINTER, CHIEF CLERK, PASSES

OLDEST worker in years of service at general Church headquarters, Elder Arthur Winter died August 1 at the age of seventy-six. He had been chief clerk in the office of the First Presidency since 1907 and secretary-treasurer of the Church Board of Education since 1902.

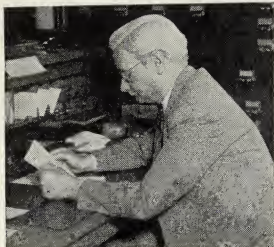


Photo Courtesy Deseret News.
ARTHUR WINTER AT HIS DESK

During his fifty-seven years' activity in the Church office, which began four months after his arrival in Utah from his native England in 1883, Elder Winter served under five Church presidents—John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and Heber J. Grant. His long experience and keen judgment in Church affairs, with which he was thoroughly acquainted and which he could always be trusted to keep in strict confidence, made of him a valuable associate and counselor to leading Church officials. Kindly and helpful to his co-workers, he performed many personal services unobtrusively. Reserved in nature, he disliked personal praise and publicity.

Elder Winter operated the first typewriter and used the first telephone at Church headquarters. He became Church reporter in 1887, in this capacity visiting every stake in the Church and recording all Sunday sermons and Church conferences for twenty years, until 1907, when he succeeded James Jack as chief clerk.

In 1930, in company with his lifelong friend, former Bishop John Wells, he filled a special mission to Europe under the presidency of John A. Widtsoe. He has held many positions in his ward and stake, serving as president of the High Priests' quorum of Ensign Stake.

Two wives preceded Elder Winter in death and another survives him. He married Hannah Bytheway in 1885. She died in 1923. In 1925 he married

Mary Elvira Truelson, who died in 1927. He married Ida Freeman in 1931.

Surviving him besides his wife are Rosannah Winter and Ruth Winter McDonald, daughters.

FIRST PRESIDENCY RECEIVES MR. WILLKIE

CALLERS at the Church Office Building during their Pioneer Day visit to Salt Lake City were Mr. and Mrs. Wendell L. Willkie. They were received by President Heber J. Grant and his counselors, J. Reuben Clark, Jr., and David O. McKay. Together they spent some time discussing topics of religious and general import and in viewing the interior of President Grant's office.

President and Sister Grant were guests at the luncheon sponsored by the Chamber of Commerce in honor of the presidential candidate. "I am flattered at the presence of President and Mrs. Grant," said Mr. Willkie.

JOHN D. GILES GIVEN SPECIAL NATIONAL SCOUT COMMISSION

WITH twenty-seven years of continuous service in Scouting already behind him, John D. Giles, field secretary for the Young Men's Mu-



JOHN D. GILES

tual Improvement Association, has been appointed special national field commissioner, B. S. A., charged with the supervision of all units of the Boy Scouts of America which are affiliated with the Church. The new appointment makes Elder Giles the fourth such roving Scout commissioner: national field commissioners have been named for the Catholic, Jewish, and combined Protestant groups in the United States.

Since August 5, 1913, just three months after the M. I. A. became affiliated with the National Council of the Boy Scouts of America, Commissioner Giles has served successively as scoutmaster, district commissioner, district chairman, chairman of the Salt Lake Council's committees on educational publicity and organization and extension, and as a member of the leadership training committee. In ad-

dition, he has held numerous special appointments.

For fifteen years Elder Giles served as superintendent of the Ensign Stake Y. M. M. I. A., and for eight years as a member of the stake high council, most of the time as stake chairman of Aaronic Priesthood and Scouting. In 1931, at the same time he was appointed field representative of the Presiding Bishopric for the Aaronic Priesthood Correlation (now Extension) Plan, Elder Giles was made field representative of the Y. M. M. I. A. and assigned to the Scout, Explorer, and M Men programs. In 1937 he was made field supervisor of these programs for the Y. M. M. I. A. He edits the Aaronic Priesthood and Ward Teaching departments appearing monthly in *The Improvement Era* and is executive secretary of the Utah Pioneer Trails and Landmarks Association.

DEATH TAKES BELOVED HAWAIIAN MEMBER

DAVID KEOLA KAILIMAI, 67, native leader and for nearly half a century a familiar figure to missionaries and Saints in Hawaii, died June 26 at a Hilo hospital. Elders of the Hawaiian Mission, whom he had often assisted, furnished blood for three transfusions in an attempt to save his life.

Characterized as "a man without guile," Brother Kailimai, a member of the Church since July 2, 1883, had rendered valuable service to the Church: filled several short-term missions to various islands in the Hawaiian group; acted as counselor and adviser to many district presidents; and presided successively over the Aleamai, Kukua, and Keaukaha branches.

(Continued on page 542)



DAVID KEOLA KAILIMAI AND HIS DAUGHTER-IN-LAW, ABIGAIL KAILIMAI, OF HILO, ISLAND OF HAWAII. PHOTO TAKEN AT LAIE TEMPLE.

The Church Moves On

(Continued from page 541)

He married Maka Puhu on November 13, 1901. They traveled to Utah in 1913 and received their endowments in the Salt Lake Temple. (Reported by Roscoe C. Cox, President of the Hawaiian Mission.)

CHURCHWIDE SERVICES HONOR PIONEER DAY

SPECIAL programs in wards and stakes throughout the Church, a commemorative Sunday evening service in the Salt Lake Tabernacle, and a Church-of-the-Air address to the nation by a member of the Council of the Twelve were among Latter-day Saint observances marking the coming of the first pioneers to the Salt Lake Valley on July 24, 1847.

Spiritual emphasis was given the celebration on Sunday, July 21, in distinctive programs in Sacrament meeting and appropriate activities in Sunday School.

Calling attention to the achievement of the Mormon Pioneers as "A Victory of Peace," Elder Charles A. Callis of the Council of the Twelve on Sunday morning, July 21, spoke to a nationwide audience on Columbia's Church of the Air, sketching the historical accomplishments of the early Saints, outlining the doctrinal beliefs which made them possible, and closing with a plea for loyalty to country. He emphasized the Latter-day Saint belief in the divine inspiration of the Constitution of the United States.

Under the auspices of the First Presidency, a one-hour service was conducted in the Salt Lake Tabernacle Sunday evening, featuring singing of pioneer songs by the Tabernacle Choir and an address by Elder Bryant S. Hinckley, "Shall This Generation Be Inheritors Only?" The meeting, attended by upward of three thousand people, was directed by Elder George Albert Smith of the Council of the Twelve, who was introduced to the Tabernacle audience and listeners over radio station KSL by Elder Richard L. Evans of the First Council of Seventy. The invocation was pronounced by Elder John H. Taylor and the benediction by Elder S. O. Bennion, both members of the First Council of Seventy.

CANNING SCHOOL GOES INTO STAKES

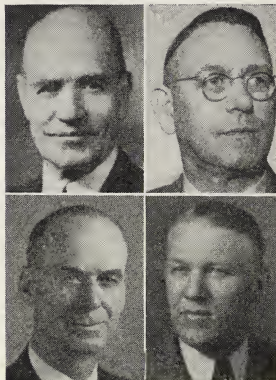
AN outgrowth of the intensive course in canning conducted recently at the Bishop's Central Storehouse, a canning school under the direction of Hazel Hardy will be carried on in the stakes of the Church operating canning centers in the Church Welfare Program.

Stakes are urged to correspond immediately with the General Church Welfare Committee, supplying the following information: the commodities

expected to be canned, time of canning operations, quantity of each commodity, equipment to carry on canning operations, place where these operations will be conducted, desired date for Sister Hardy's visit.

MEMBERS OF TEMPLE PRESIDENCY NAMED TO HEAD MISSIONS

TWO new mission presidents, both of whom have been serving as counselors to President Stephen L. Chipman of the Salt Lake Temple, have been



DAVID A. BROADBENT
PRESTON NIBLEY

GEORGE F. RICHARDS, JR.
NICHOLAS G. SMITH

recently appointed, to assume their new positions on or after September 30th.

Nicholas G. Smith, first counselor in the temple presidency and twice before a mission president, will succeed Preston Nibley as head of the Northwestern States Mission with headquarters in Portland, Oregon.

George F. Richards, Jr., second counselor in the temple presidency and son of Elder George F. Richards of the Council of the Twelve, will preside over the North Central States Mission, succeeding David A. Broadbent. Mission headquarters are in Minneapolis, Minnesota.

Both new mission leaders have devoted most of their lives to Church work. President Smith served a first mission to Holland from 1902 to 1905, and devoted eight years, from 1913 to 1921, as president of the South African Mission. On his return from South Africa, he was made bishop of the Seventeenth Ward, Salt Lake Stake. He was acting Presiding Patriarch to the Church from 1932 to 1934, when he was called to preside over the California Mission. Prior to his release from that position in 1937, he was made counselor in the temple presidency. His wife, Florence Gay Smith, has been matron in the temple for the past three years. President Smith has also served

as a member of the Salt Lake City board of education and as a member of the Y. M. M. I. A. General Board.

President Richards filled a mission in Great Britain from 1916 to 1919 while his father presided over the European Mission. He has served as Ensign Stake Sunday School superintendent and as counselor in the Eighth Ward bishopric. He acted as custodian of temple records in the Salt Lake Temple archives from 1931 to 1937, when he was made a member of the temple presidency.

REFUGEE CHILDREN SEEK L. D. S. HOMES

INQUIRIES are coming to Relief Society headquarters alike from L. D. S. families in Great Britain anxious to have their children brought to safety in this country, and from L. D. S. families throughout the western states willing to care for children evacuated from Europe. Requests indicate the L. D. S. parents want their children placed in the homes of Church members in the United States if and when the young refugees can be evacuated.

The United States children's bureau is working with the immigration service to provide speedy clearance for egress of child refugees into this country, and both units are cooperating with the U. S. Committee for the Care of European Children, Inc. The latter organization is establishing state committees to supervise caring for the children locally. Actual placement of children in families must be done by an organization legally licensed for such work. Placements will be made only after considerable investigation, and it is a rule that children of one religious faith will be placed in families of the same faith.

The Relief Society is one of the organizations licensed to place children.

GLENDALE WARD DIVIDED INTO EAST, WEST

DIVIDED for the second time since its organization, the Glendale Ward of the San Fernando Stake was reorganized July 21 into the East Glendale and West Glendale wards with respective populations of 750 and 587 members.

J. Walter Lowe was installed as bishop of the East Glendale Ward, replacing Dr. William B. Walker of the original Glendale Ward. Named bishop of the West Glendale was Sidney A. Williams.

SARAH ANN JENKINS CANNON PASSES

SARAH ANN JENKINS CANNON, widow of Abraham H. Cannon, late member of the Council of the Twelve, died in Salt Lake at the age of eighty. She was a former member of the Pioneer Stake Relief Society Board and Sunday School General Board. Surviving are a son, George J. Cannon, and a daughter, Mrs. Elizabeth Giauque.

The Church Moves On

MEMBERS ADVISED ON TEMPLE EMPLOYMENT

BISHOPS, presidents of stakes, and agencies of the Church Welfare Plan, as well as all Priesthood quorums and the members of the Church in general are urged to note the provisions of the plan for employment on the temple being constructed at Idaho Falls as they appear in this official statement:

With the announcement of the Church that a temple was to be constructed in Idaho Falls, there have come repeated inquiries from various parts of the Church as to the possibility of employment being obtained there during the time of this construction.

All labor, other than supervisory, will be obtained by the contractor, as far as possible through the regional employment office established at Idaho Falls in connection with the Church Welfare Plan. Assignments of laborers in the temple construction will be made by the regional work director at Idaho Falls, who in turn will request the required laborers from stake and ward work directors who have previously supplied to the regional office information concerning all available workmen from the respective wards of the temple district. As workmen are called for assignments to work on the temple, they will be required to bring from their local bishop and ward director proper certification.

We, therefore, request, in order to avoid disappointment and confusion, that any persons outside of the Idaho temple district who are planning to get employment on the temple, discuss that possibility with their local welfare officers, who in turn should obtain information from the General Church Welfare Committee in Salt Lake City as to whether or not there is a possibility of their being employed on the temple project. We wish to discourage individuals going to the expense of traveling to Idaho Falls to secure employment until they first have made proper inquiries as above suggested.

NEW EASTERN STATES MISSION HEAD NAMED

GUSTAVE A. IVERSON, for some years special assistant to the United States attorney general in Washington, D. C., has been appointed to succeed



FRANK EVANS

GUSTAVE IVERSON

President Frank Evans as head of the Eastern States Mission. Elder Evans has spent the past three years in his position.

Born at Drobak, Norway, in 1872, President Iverson came to Utah in 1875 with his convert mother. They settled in Ephraim. For three years he attended Brigham Young Academy in Provo. In 1892, he returned to Norway for a two-year mission, and on his return to Utah, taught school in Manti. He married Mary V. Olsen in 1895.

After service as a court reporter and after graduation from the University of Michigan in 1907, Elder Iverson practiced law in Price, Utah, served as state senator from 1910 to 1914, acted as assistant Utah attorney general from 1914 to 1917, as district judge from 1920 to 1924, and in 1927 went to Washington, D. C.

Always active in Church affairs, President Iverson was an early M. I. A.

worker, was made president in 1910 of the then newly created Carbon Stake, and after coming to Salt Lake in 1914, served for several years as a member of the Ensign Stake high council.

WARD, BRANCH, STAKE CHANGES

PRESIDENT DAVID R. LANGLOIS of the Burley Stake has been released along with his counselors, Horace O. Hall and H. Theron Jacobs. Robert O. Hatch has been appointed new stake president with James D. Hoggan and Adonis H. Nielson as counselors.

Through a division of the three St. George wards, the Center Ward, St. George Stake, has been created with Byron H. Taylor as bishop.

Made independent branches are the Oceanside Branch, New York Stake, formerly dependent on Queens Ward, and the Sun Valley Branch, Blaine Stake, formerly dependent on Hailey Branch.

BISHOPS RECEIVE APPOINTMENTS

BISHOPS and presiding Elders recently called to office include the following:

Garland Ward, Bear River Stake, Charles J. Wood succeeds Arthur Welling. Rose Ward, Blackfoot Stake, Marvin Robert Harper succeeds William D. Stolorworthy.

Richfield Ward, Blaine Stake, Merle C. Sorensen succeeds L. Orin Johnson.

Sun Valley Branch, Blaine Stake, Albert S. Aland appointed presiding Elder.

Wendell Ward, Blaine Stake, Francis E. Hulet succeeds John F. Dixon.

Lyman Ward, Lyman Stake, Clem G. Eyre succeeds Amber C. Davidson.

Clifton-Morenci Branch, Mt. Graham Stake, James C. Matheson succeeds Clarence Shumway as presiding Elder.

Virdeen Ward, Mt. Graham Stake, Robert Mortensen succeeds Junius E. Payne.

Oceanside Branch, New York Stake, David D. Paine appointed presiding Elder.

Hamer Branch, North Idaho Falls Stake, James Taylor Williams succeeds George H. Hansen as presiding Elder.

Sixteenth Ward, Riverside Stake, L. DeVon Mecham succeeds Charles G. Wright.

Thirty-fourth Ward, Riverside Stake, Charles J. Winter, Jr., succeeds S. Burton Newman.

Roseville Ward, Sacramento Stake, Samuel D. Sandusky released as bishop.

St. George East Ward, St. George Stake, Wilford Schmutz, succeeds Arthur K. Hafen.

Bountiful First Ward, South Davis Stake, George E. Taylor succeeds Dell R. Holbrook.

Richvale Branch, Teton Stake, Arthur Caldwell succeeds Albert Gilbert.

Vernal Second Ward, Uintah Stake, Bishop John Haire, Jr., died. First counselor, Charles S. Carter, is acting.

Evanston Second Ward, Woodruff Stake, Wilford M. Price succeeds William H. Bennett.

Baltimore Branch, Washington Stake, Juan J. Lynn appointed presiding Elder.

Fairview Ward, Washington Stake, John A. Nielson appointed bishop.

(Continued on page 573)

MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME, ARRIVED JULY 8, 1940—DEPARTED JULY 18, 1940

Melvin B. Adams, Ralph H. Allen, Aubrey P. Andelin, Raymond F. Angerbauer, Ernest J. Argyle, Willard A. Aston, Robert W. Aveson, John K. Aydelotte.
James L. Barker, Jr., Cornelius C. Bell, Lewis E. Briggs, Leonard F. Brooks, John F. Brown, Kenneth H. Brown, Paul C. Brown.
Vaughn P. Call, Don L. Campbell, Samuel C. Chandler, Beth Christensen, Grant M. Christensen, Ortha Christensen, George L. Clements, Grant E. Condie, Lyman F. Cook.
Robert R. Damsie, Jay DeGraff, Sydney J. DeWitt, Marion Edman.
Alward F. Fenn, Melvin S. Fish, C. Laward J. Fluckiger, Lottie R. Freestone, Ruth Fry, Alta Gardner, Marjorie L. Garff, Afton M. Gray.
Ferry C. Hadlock, Fred W. Harding, Daniel B. Harrison, William L. Hatch, Lloyd W. Heaton, Dora L. Holley, Bertha Hood, Wallace M. Houston, Alfred L. Huish, Jr., Florian Hunt.
Orson A. Isaacson, Mary Jarvis, Verda Jensen, Melvin H. Johnson, John H. Jolley, Jr.
Lillian S. Keller, John R. Koch, Alma D. LeBaron, Jr., A. Merrill Linford, Jesse E. Long, Jay L. Love.
Richard W. Madsen, Emil A. F. Malmberg, Jr., Harvey W. Mann, Merrill W. Maxfield, Eldon McArthur, Jay P. Merkle, Max R. Miller, Keith D. Miller, Stanley A. Moore.
Vernon C. Nielson, Martin L. Patterson, Ernest Post, Heber J. Reid, Byron B. Robinson, Beulah Robison, John K. Russell.
Thomas A. Shreve, George R. Smith, John D. Stewart, Franklin N. Stevens, Lenore Stevens, Francis E. Stratford, Marvin V. Stratton, Lund C. Stucki, Rhoda M. Stucki, Robert H. Sylvester.
David E. Tanner, Norman L. Taylor, Hal L. Taylor, Rex D. Terry, Marvin E. Terry, Elsie M. Torgerson.
Addison Udall, Paul D. VanLimborg, Glen Waide, Reed H. Walsh, Mont M. Warner, Grace Walt, Howard K. Wetman, William J. West, Louis A. Whitaker, Herra M. Wing.



Editorial

DISTINGUISHING BETWEEN "STAKE" MISSIONARY WORK AND "HOME" MISSIONARY WORK

THIS statement is intended to clarify misunderstanding which seems to have arisen pertaining to the difference between the Stake Mission work and the Home Mission work of the Church.

The Stake Mission is organized after the plan of missionary work abroad, having in each stake a mission president, district presidents, and a corps of missionaries who are called stake missionaries, and who preach the Gospel from door to door, and by various other means, as though they were in mission fields away from home.

The Home Mission in the stakes consists of a number of faithful representative men and women of the stake, usually members of the High Council, returned missionaries from abroad, released stake missionaries, or others whom the stake presidency may call to that service. These missionaries are usually selected at the beginning of the year by the stake presidency and sustained in a stake Priesthood meeting or at a stake conference. These home missionaries, according to the appointment of the stake presidency, are to visit the Sunday meetings in the wards as preachers of the Gospel. One Sunday each month is set apart in the wards for this purpose, and the ward bishops are informed in advance when those visits are to be made. The same Sunday of the month is designated for all the wards of the stake.

*The Council of the Twelve,
By Rudger Clawson, President.*

Retreat

THESE days of oppressive news and precipitate happenings disturb the tranquility and shake the confidence of most of us to a greater or less extent. Many are distressed; others are merely perplexed; some are acutely fearful.

As a quieting restorative many have found retreat away from the crowded ways of life these past days and weeks—on the water, in the forest, to the high places of the mountains, or wherever choice and convenience have suggested.

At such times it is well to forget that newspapers are published. Shun the screaming of the headlines. Ignore the pulse of the stock market. Forget for the moment that this marvelous and disturbing thing called "radio" devotes time to the world's news. Avoid the man who looks as if he is bursting to tell you the latest catastrophe. Literally sever contact with the throb of the more or less civilized world.

In a few hours, perhaps, or at most in a few days, you will realize with the force of a revelation what it is that disturbs the tranquility of life. You will find that you have no quarrel with nature, that you cherish all its moods in their times and seasons.

And if you keep your isolation you will care less and know still less what is going on in far places and you will quickly realize that the troubles of the world are made by man, circulated by man, exaggerated by man, and given epidemic force by man.

Such a quiet sojourn into temporary retreat leads us to the conclusion that if we could only live compatibly with our *own* kind, all other problems would solve themselves in due course. And the conquest of nature, and the wresting of secrets from the unknown would give ample outlet for our conquering instincts and surplus energies without playing a perennial game of seizure from man to man or nation to nation.

Such are the thoughts that come when one goes quietly away from the disordered scenes of these times. Of course, if one has a troubled conscience, conscience goes with him. Nor is the tonic one of permanent cure. We cannot long remain hermits. We must come back to face the issues of life. But at least a temporary retreat from the din of the day helps us to find ourselves and renew a right spirit within us, and we can say, fervently, as the Lord said through the Prophet Joseph Smith: "If ye have slept in peace blessed are you." (D. & C. 45:46)—*R. L. E.*

Overtones

DO words captivate you with their intensity and their overtones? There are certain words which set up antennae and intercept countless tunes.

Whether words captivate your fancy or not, there are certain ones which by their very starkness electrify and start endless overtones coursing through your being. Such a word is the simple word, *alone*. To all who live, there must come a fear of being alone. What if there were no person to whom we could talk—in what a desolate place we should find ourselves, even though the earth should appear as the Garden of Eden! We are so constituted that we need someone to laugh with, to weep with, to work with, to fight for, to confide in, to love.

If this is true so far as mortal relationships are concerned, how much more true it would be if we were left alone when it comes to eternal questions. Man does know, deep within himself, that when he is faced with stern realities he receives a strength that sustains and buoys him up in the face of the greatest and the most devastating of sorrows.

When, therefore, the word *alone* starts overtones of terror, remember that we are never alone. There is a Supreme Being whose love goes out to us, whose inspiration comes to us, whose plans for our eternal well-being are uppermost in His infinite mind. Through His chosen prophets on earth, He has revealed truth for our comfort and progression. If we but avail ourselves of this truth, we will rest secure in the knowledge that we can never be alone so long as we attach ourselves to God's cause and obey His commandments.—*M. C. J.*

EVIDENCES AND RECONCILIATIONS

xxix. What Shall Be Done With Personal Spiritual Manifestations?

THE doctrine that the Lord may and does reveal His will to men on earth is a cornerstone of the faith of the Latter-day Saints. The restoration of the Gospel in these latter days was initiated by the direct appearance of the Father and the Son to Joseph Smith. Since that time every forward step of the Church has been the result of a revelation of the Lord's will by direct appearance of Himself or of other heavenly messengers or by equally direct inspiration from the spirit of the Lord. The Church has ever been and is now led by revelation—authoritative guidance from divine sources. (See "Evidences and Reconciliations," *The Improvement Era*, November, 1938, Vol. 41, p. 651.)

It is a cornerstone of equal importance, that every member of the Church may and should obtain a personal testimony of the truth of the latter-day work. He must not rest his final convictions upon the testimony of others. The humblest member of the Church, if he seeks properly, may know with full assurance that the Gospel is true. None need know it better than he. However, to secure such firm knowledge he must receive assurance of it from the Author of truth; that is, he must be guided by the spirit of revelation. The conclusion is clear: Every member of the Church of Christ may be guided by inspiration from the Lord in the affairs of his own life.

This doctrine is beautifully set forth in several of the foundation revelations given to the Prophet Joseph Smith.

For example:

The Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit. (Doc. and Cov. 8:46.)

On another occasion the Lord said to the Church:

Ye are commanded in all things to ask of God, who giveth liberally; and that which the spirit testifies unto you even so I would that ye should do in all holiness of heart . . . seek ye earnestly the best gifts, . . . and always retain in your minds what those gifts are, that are given unto the Church. To some is given one, and to some is given another, that all may be profited thereby. . . . He that asketh in the Spirit asketh according to the will of God; wherefore it is done, even as he asketh. (Doc. and Cov. 46:7, 8, 10, 12, 30.)

Apparently every person has a gift, according to his needs or the service he may render.

The history of the Church is replete with evidence of the guidance of the Church as a whole and of every faithful member by the Spirit and power of revelation. Those who have stood at the head of the Church stand out in bold relief as men who have done work beyond human power. The multitude of Church members bear witness to an in-

spired knowledge of the truth of the latter-day message, and often to wonderful, faith-promoting visions of eternity that have been opened to them. The Church is grateful for the possession of the gift of revelation.

Revelations are given for a two-fold purpose: to furnish guidance for the Church, and to give comfort to the individual.

Revelations for the guidance of the Church are given to officers of the Church, but only within the limits of their official jurisdiction. Thus, lay members of the Church cannot and do not receive revelations for the guidance of any Church organization, but only for themselves. The bishop has a claim upon divine inspiration for the direction of ward affairs, but no further. The spirit of revelation directs the stake president in his official stake duties, but no further. The president of the Church alone, who may officiate in all the offices of the Church, receives revelations for the Church as a whole, to which stake presidents, ward bishops, and all other officers of the Church are amenable. This preserves a full and logical order within all Church activities.

True revelations come from the Lord. The evil one, ever vigilant in his work of destruction, tries to simulate with an evil purpose every gift of God. Therefore, he presents false doctrines or man-made commandments through the suggestions of evil spirits or evil-minded men. To protect the Saints, and to maintain truth within the Church, the power of discerning between truth and error is given to the officers of the Church. The bishop for his ward, the stake president for his stake, and the president of the Church for the whole Church have this gift of discernment given them. Note the clear, beautiful words of the Lord upon this subject:

And unto the bishop of the Church, and unto such as God shall appoint and ordain to watch over the Church, and to be elders unto the Church, are to have it given unto them to discern all those gifts lest there shall be any among you professing and yet be not of God. . . . That unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby.

By this power and in this order evil inspirations within the Church are recognized and rejected. (This revelation was given before the organization of the First Presidency and the calling of the Twelve Apostles. At this time the head of the Church was called the First Elder.)

Revelations of divine manifestations for the comfort of individuals may be received by every worthy member of the Church. In that respect all faithful members of the Church are equal. Such manifestations most commonly guide the recipients to the solution of personal problems; though, frequently, they open the mind to a clearer comprehension of the Lord's vast plan of salvation. They are cherished possessions, and should be so valued, of those who receive them. In their very nature they are sacred and should be so treated. If a person who has received such a manifestation by dream, vision, or otherwise, feels impressed to relate it beyond his immediate family circle, he should present it to his bishop, but not beyond. The bishop, then, may decide upon its further use, if any, or may submit it

(Concluded on page 575)

On The Book Rack

HEART THROBS OF THE WEST
(Kate B. Carter. Published by the Daughters of the Utah Pioneers, Salt Lake City, Utah, 1939. 358 pages.)

EACH month the central committee of the Daughters of the Utah Pioneers issues a pamphlet to guide the study of the numerous camps situated in Idaho, Oregon, Utah, Colorado, Wyoming, Nebraska, New York, Arizona, California, Nevada, The District of Columbia, as well as in Hawaii and Canada.

So valuable was the information appearing in these studies, Mrs. Carter was impressed with the necessity of making it available in permanent form. This book is the result. It contains valuable stories and source material concerning such things as the United Order, Handcart Pioneers of Utah, Indian Women of the West, Entertainments, in addition to many other vital subjects.

Of particular import is the final chapter of the book: The Value of Writing and Preserving Pioneer History. The message is an insistent one that all should heed.

This book is a valuable addition to the pioneering history of this country.—M. C. J.

I MARRIED ADVENTURE
(Osa Johnson. Illustrated. Lippincott Company, Philadelphia, 1940. 371 pages. \$3.50.)

READABLE as a novel, thrilling as a first class detective story, unbelievable as the *Thousand and One Nights*, this adventure story dealing with the lives of Osa and

Martin Johnson becomes an experience for all who pick up the book. It is an ideal kind of family book because young and old will find a common interest in the exploits of these intrepid explorers.

From Chanute, Kansas, to the wilds of Africa or the jungles of Borneo seems a far cry, but to the Johnsons it was merely a matter of deciding to go and they were off, not, however, before planning carefully that they might not be inadequately prepared for their sojourns. Over practically all of the world, these two went adventuring, returning home with pictures and stories to tell that amazed stay-at-homes and broadened their horizons.

For a thoroughly engrossing true adventure story, don't fail to read *I Married Adventure*.—M. C. J.

A HOME OF YOUR OWN AND HOW TO RUN IT
(Henrietta Ripperger. Simon and Schuster, New York, 1940. 426 pages. \$2.49.)

"EUREKA," we can imagine brides, husbands-to-be, and sedate married folk all shouting over this volume, for it has an unbelievable amount of needed information, written in Mrs. Ripperger's refreshing manner. Such details as "what to do before the painter comes" share honors along with "tips on buying food," as well as innumerable other subjects which even a tried and true housewife will find decidedly helpful.

The book is divided into five parts with forty-seven chapters, and an appendix, all

cleverly spotted with line drawings. Moreover, the book is indexed, which makes it an invaluable volume to have in the home.

Mrs. Ripperger is thoroughly qualified to undertake work of this kind for she has kept house on a Connecticut farm, in a Manhattan apartment, and in a Brooklyn home. Her current articles on "Tips to the Teens," appearing in *Good Housekeeping* have won wide acclaim. Latter-day Saints particularly were pleased with one titled, "Some People Don't Drink."—M. C. J.

EXPERIENCES IN SPEAKING
(Howard F. Seely and William A. Hackett. Scott and Foresman Company, New York, 1940. 500 pages. \$1.72.)

IN the Prefatory Letter addressed to "Fellow Teachers of Speech," the authors state that they have recognized "the significant part oral expression plays in the everyday life of a democracy." Since speech is at one and the same time physiological, intellectual, and emotional, they have tried to integrate it with the whole of life, in order to help people become adjusted, happy, normal beings.

In sixteen chapters and some appendices the authors have treated the entire field of speaking, from the "day-by-day" variety of conversation, story telling, and class discussion, to the formal speech and play. In addition to the exposition of ideas, the authors have included innumerable projects which will help develop speech-consciousness.

Directors of speech in the M. I. A. will find this a particularly helpful volume.

—M. C. J.

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"BRIGHAM YOUNG"

(Concluded from page 533)

you mean?" he asked. "I told you to eat the licorice."

Dickie, the spokesman, returned: "Ann and I talked things over, and decided we wouldn't fake. Tyrone Power doesn't. When you wanted a double to ride for him the other day, he said no siree, he'd do his own riding."

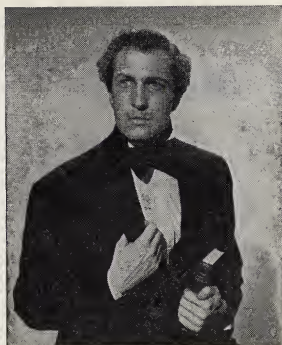
Many liberties have been taken with history, among them the following: Although Brigham Young was absent in the East at the time of the martyrdom of the Prophet Joseph Smith, the movie version has the former defending the latter just prior to his incarceration. Dean Jagger, as Brigham Young, delivers an address that not only adds dramatic heights to the picture, but also adds depth and power to the characterization of Brigham Young.

A REAL-LIFE Mormon who takes part but does not appear in the picture is Elder Len Harbertson, formerly of Ogden, hired by the studio as a stand-in for Dean Jagger.

In their world-famous trek, according to the film version, the Mormon pioneers traveled in 3,000 prairie schooners and took along 30,000 cattle, mules, horses and sheep. They covered 1,384 miles—as measured by William Clayton's roadometer—said to be the forerunner of our present speedometer—and many of the women walked the entire distance since their wagons were piled high with furniture and other possessions.

By the time the location trips were finished, the studio prairie schooners had covered 2,400 miles, or almost twice the ground that the 20,000 pioneers had. The studio moved the covered wagons from place to place, trailer fashion, behind a fleet of fifty trucks.

Where the money went is partly explained when we are told that half a million dollars was spent on sets alone, including the reconstruction of Nauvoo, Carthage, Council Bluffs, Fort Bridger, and the Salt Lake City of 1847, erected at Lone Pine, California. The biggest single item in the budget was \$85,000.00 for early Salt Lake City, which included fifty-five buildings spread over twenty acres of ground, complete even to streets and gutters. Brigham Young's home, the old Tabernacle, and other historic buildings were duplicated from old sketches.



VINCENT PRICE AS THE PROPHET JOSEPH SMITH

Council Bluffs, Iowa, rose next door to Salt Lake City, Utah, at a cost of \$15,000.00, and included stockades and a trading post. A replica of Fort Bridger, Wyoming, cost \$40,000.00; the Mississippi River, over which the Saints fled in terror after the Carthage mob had set fire to Nauvoo, and which for film purposes flowed for a distance of 500 feet, was two city blocks wide and six feet deep—another \$25,000.00. The top of the river was frozen by the machine which makes ice for the Sonja Henie pictures.

Nauvoo and Carthage, Illinois, rose on the studio backlot in Beverly Hills, side by side, to the tune of \$40,000.00. Nauvoo included Brigham Young's home, the Nauvoo Temple, and other places of Church history interest. Carthage included

the jail where the Prophet was martyred.

Two miles of Latter-day Saint homes, built for \$20,000.00 at the Agoura Ranch in Picture City, and interior sets at another \$20,000.00 were additional costs.

Difficulties were encountered by the location troupe in trying to scale the treacherous 12,000-foot-high slopes of icy Mt. Whitney for the scenes representing the Saints crossing the Rocky Mountains. In places the one hundred fifty-four covered wagons used in the canyon scenes had to be lifted up and set in place by block and tackle. The hundred and twenty-four head of oxen, imported from Sinaloa, Mexico, were discovered to be familiar only with Spanish, and had to be re-broken to work to commands in English.

The weather also played tricks, giving snow on the mountains when the script called for green grass, and a temperature of 109 in the shade when snow was needed for the Sugar Creek sequences. A Boob McNutt contraption in one night defrosted the unwanted snow; and prop men with towels wiped the perspiration off the faces of wilting pioneers who huddled around a blazing fire in the noon-day sun, cooled now and then by ice-and-glycerin flakes of "reel" snow which promptly melted at touch.

And thus has America's great colonizer and prophet-leader, Brigham Young, come to the screen nearly a century after the beginning of those achievements that have made his name live.

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Try this easy recipe for TUNA TEMPTER

4 oz. pkg. Globe "A1" medium noodles
1 can tuna $\frac{3}{4}$ cup water
1 small bag potato chips $\frac{1}{4}$ cup grated cheese
1 can mushroom soup

Cook noodles in boiling salted water until tender; drain and blanch. Place noodles in well-oiled baking dish. Crush potato chips rather fine and sprinkle $\frac{1}{3}$ over noodles. Rinse tuna in boiling water; drain and flake. Place on noodles and potato chips and sprinkle with half the remaining chips. Add water to soup, heat thoroughly and pour over the other ingredients, being sure that it penetrates the mixture. Sprinkle with rest of potato chips and cheese. Bake in moderate oven (350°) about 20 minutes, or until thoroughly heated and cheese is melted.



GLOBE "A1"
MACARONI
SPAGHETTI

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CANNING CORN

IN THE successful canning of corn much depends upon the careful selection of fresh, juicy corn that has not yet reached the "dough" stage. Although white corn is usually preferred for canning, any variety may be used.

To test the corn for maturity, stick the fingernail in the kernels. If the milk flows freely the corn is right for canning. After the corn has reached the "dough" stage it is too old for canning.

Corn continues to harden after it is removed from the stalk and the sugar content decreases rapidly; because of this it is important to can the corn as soon as possible after gathering. If the corn is allowed to stand for several hours or over night, canning is more difficult.

Once the canning is begun, work rapidly with the corn. It may be pre-cooked on the cob or first cut from the cob. Many feel that the preferable way of canning is cutting the corn from the cob before pre-cooking. This allows the corn to be packed into the jars while it is boiling hot and this of course aids in processing. In cutting the corn from the cob be careful not to cut too close to the cob so that husks will get into the corn. If a cream corn is desired, only the top of the kernels should be cut off and the lower part of the kernel removed by gently scraping the cob. For a whole grain corn the kernels are cut close to the cob and no scraping is done.

Corn is a starchy food which retards heat penetration, and because of this it is important to pack the corn loosely in the jar, filling the jar only to within one inch of the top with the corn, and one-half inch of the top with boiling water. This allows a good proportion of liquid to solid material.

Do not allow the jars of corn to stand after they are packed, but get them into the cooker and start processing as soon as possible. Follow a reliable timetable closely. As soon as processing is complete set the jars of corn out of a draft, but where they will cool as rapidly as possible.

By observing the above precautions



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and closely following the recipe below, corn may be successfully canned.

Corn

Use only absolutely fresh corn that is tender and juicy. Husk, cut from cob, place in pan with just enough boiling water to cover. Precook three to five minutes. Pack loosely in clean jars to one inch of top with corn, and fill with boiling water to within one-half inch of top. Add one-half teaspoon salt and one-half teaspoon sugar if desired to each quart jar. Wipe glass sealing surface clean; put on lid and screw band firmly tight. Process in pressure cooker eighty minutes at ten pounds, or in water bath 210 minutes, or in oven 240 minutes at 250 degrees.

THE COOK'S CORNER

By Barbara Badger Burnett

Stuffed Flank Steak

- 1 steak
- $\frac{1}{2}$ cups soft bread crumbs
- $\frac{1}{2}$ cup diced celery
- $\frac{1}{4}$ cup chopped onion
- 4 tablespoons melted butter
- salt and rubbed sage to taste

Pound the steak well with flour. Mix the rest of the ingredients and spread on steak. Roll up and tie with string to hold shape. Brown on top of stove, then place in a covered roaster with $\frac{1}{2}$ cup water. Cook until meat is tender (2 to 3 hours) in a slow oven. Serve with a sauce made from the juice in the roaster. Mushrooms may be added if desired.

Baked Tuna-Stuffed Tomatoes

- 4 tomatoes
- 1 can grated tuna
- $\frac{1}{4}$ cup celery
- 1 teaspoon chopped onion
- 2 tablespoons chopped green pepper
- $\frac{1}{2}$ cup salad dressing
- salt and pepper to taste

Cut a slice from top of tomatoes and cut out the center. Sprinkle with salt and turn upside down to drain. Mix the rest of the ingredients and pile into tomato shells. Place in baking pan with small amount of water and bake at 400 degrees for 20 minutes, or until tomatoes are cooked through. Serve with cheese sauce.

Cheese Sauce

- 1 tablespoon butter
- 1 tablespoon flour
- $\frac{1}{2}$ cup evaporated milk
- $\frac{1}{2}$ package cheese
- salt to taste

Melt the butter, add the flour, and gradually stir in the milk. Add the cheese and season.

Cheese-Stuffed Peaches

Dip fresh peach halves in French dressing. Fill generously with cottage cheese. Put two halves together on a lettuce leaf. Put a toothpick through a cherry and stick through the peaches to hold them together. Garnish with mint.

(Concluded on page 567)

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Melchisedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSON, JOSEPH F. MERRILL, AND SYLVESTER Q. CANNON

A SUMMER PRIESTHOOD PROGRAM

DURING the summer months when many of our people are inclined to spend a great deal of time outdoors (neglecting their Church meetings), and in agricultural areas where it is felt that every hour in the summer is needed to produce a better harvest, it becomes necessary for the Priesthood leaders of the stake to find special attractions that will hold the interest of the members and give them a desire to be at their meetings.

From Big Horn Stake, with headquarters in Lovell, Wyoming, comes a report of their summer program. President Boyack writes that the stake presidency and Priesthood committees planned a series of "round-up" meetings in all the wards and branches. Under their assignments they personally contacted 1,000 members of the Priesthood in the stake, traveled approximately a thousand miles to meetings and in several places had the support of nearly 100% of the groups and quorums.

Their program was successful! The following quotation from President Boyack's letter is most encouraging:

We took this as a means to keep Priesthood work going at a time when it is naturally difficult to get the brethren out. We feel that we have been well paid for our strenuous efforts. And we are going to keep on with the work in which we find so much joy.

We congratulate President Boyack and the Priesthood committees of this stake, and commend their example to other Priesthood leaders. It is this kind of initiative and forethought that builds active Priesthood quorums.

ANTI-LIQUOR-TOBACCO COLUMN

We present here two more items submitted by Dr. Oakes:

WAR-GAS SORE THROAT KEPT ACTIVE BY TOBACCO

SEVERAL months ago I visited a Denver radio shop to have some repairs made. The owner of the place was a man of perhaps fifty years who said he had been gassed during the first World War. Upon learning I was a physician, he proceeded to tell me of his experience with various doctors in an effort to rid himself of a constantly annoying sore throat which had been with him ever since his injury. He mentioned a number of the best Denver physicians in diseases of nose and throat whom he had consulted without obtaining relief, then said:

I used to smoke two or more packages of cigarettes each day. One morning, I found myself wondering if this might just possibly have something to do with keeping up my sore throat. I quit using any tobacco. In a few days my sore throat had stopped bothering me, and I have had none of it for four months; and I feel better in every way.

ANGINA PECTORIS AND TOBACCO SMOKING

DRS. B. J. BIRK and H. H. Huber, in the *Wisconsin Medical Journal* (Vol. 38:783, 1939) report result of a study of angina pectoris—one of the causes of sudden death from the heart—in relation to smoking.

According to their paper, many observers have found that angina pectoris patients who smoke are benefited by discontinuing use of tobacco. Their attacks occur less frequently or even cease entirely.

In three cases reported by them, where careful electrocardiographic tracings of heart action were made, and where the diagnosis was definite and sure, they demonstrated that not only did the attacks of angina pectoris cease, but the heart tracings returned entirely to normal after the individuals had stopped use of tobacco. One of the patients was a woman. (Condensed in *Current Medical Digest*, March 1940, p. 76.)

The Agricultural Advisory Committee

(Continued from page 529)

with this farming program, if they are intelligently and adequately handled, there is opportunity for development and progress that cannot be had in any other endeavor.

The Church, therefore, recommends that those who stay on the land should definitely plan to do a better job of farming. In order to do a better job of farming, it would be well to consider the following several points in connection with this problem:

1. Learn to live within the income. This requires a definiteness of purpose and a long range view of problems that are vital and are confronting families constantly.

2. Plan a diversified livestock system which will fit in most cases. A diversity usually insures a steady average income above that of specialization. Very seldom does it happen that all of the lines in the agricultural production field are on a low market in any one year nor is it possible that diseases and pests of various kinds will attack all the diversity of crops and

livestock that are grown in any one year. Diversification, therefore, is an insurance that can well be given thoughtful consideration.

3. Lower production costs by pre-planning the farming program, by budgeting the income, and by record-keeping. One who puts this type of business enterprise into his program will be more sure of being able to meet his obligations on the farm. It may well be said that the pencil is the most neglected farm implement we have.

4. It usually is good practice to produce quality crops and livestock and market them cooperatively. Farmers, generally, could give long and consistent thought to this type of production program. During times of scarcity of production, the poorer quality products will average nearer the price of the better products, but during times of flushed seasons when there is a high quantity of production, the better quality will always sell to a greatly added advantage. Until and unless our farmers learn to cooperate in marketing their products, yes, and in purchasing their supplies, they will not have the remunerative income that is justly due them.

5. Conserve and utilize the precious irrigation water supply to better advantage. In almost every community in the mountain valleys, there are opportunities of increasing the effective water supply by either increasing the total quantity or utilizing to better advantage that which is already available. The time will come when it will be considered sinful and immoral to waste water.

6. Noxious weed control must be tackled in an intelligent way or many of our farmers will have to seek employment elsewhere. There is no need of backing away from this problem. If farmers will plant clean seed, they will help combat this weed problem to a great extent. Many times weeds are being planted as rapidly as they are being eradicated by control measures.

7. Soil fertility must be maintained and increased in many instances. This can be done by a better conservation and utilization of barnyard manure, green manure crops, by a proper system of crop rotation, and by use of commercial fertilizers.

8. It is very essential that the average farmer extract a larger share of the family living from the farm. This can best be done by pre-planning, by preservation, and by conservation of crops and livestock and livestock products at the proper season of the year.

There are suggestions made in this article that it would be well for stake agricultural committees to ponder.

Melchizedek Priesthood Outline of Study, October, 1940

TEXT: *Priesthood and Church Government.*
(See supplementary readings, problems, and projects below.)

LESSON XXVIII

QUORUM ADMINISTRATION: THE
COMMITTEE SYSTEM
(Read Chapter 12, pp. 157-159)

- I. Plan of internal organization: committee for each main division of activity.
 - a. Personal Welfare
 - b. Class Instruction
 - c. Church Service
 - d. Social and Miscellaneous
- II. Purpose of committee system: the means of having quorum function as
 - a. A class
 - b. A brotherhood
 - c. A service unit
- III. Committee membership
 - a. Membership dependent on size of group
 - b. Presidency may be members, or act as supervisory body
 - c. Committee secretary to be appointed
 - d. Every member to be assigned definite activity
 - e. Sub-committees may be appointed
- IV. Committee meetings
 - a. Regular weekly meeting
 - b. Regular order of business
- V. Committees in action
 - a. Projects should be carefully defined and recorded by secretary
 - b. Assignments of portions of work should be made after projects approved
 - c. Committee members responsible for successful operation of work

Problems and projects:

1. "No quorum is fully prepared to function in the Church unless this organization (of the four standing committees) is perfected." Here is the challenge—and the project for the month: to perfect the committee organization in your particular quorum.
2. Name some of the activities of modern life which are properly the concern of the quorum. Which affect the quorum as a class? Which concern it as a brotherhood? Which as a service unit? Determine which of the four committees should assume responsibility for each activity named.
3. Contrast the haphazard methods still prevailing in some quorums with the plan of grouping quorum activities according to definite system and organization. What are the savings in time and energy? The contrasting results for the efforts put forth?

LESSON XXIX

QUORUM ADMINISTRATION: PERSONAL
WELFARE AND CLASS INSTRUCTION
COMMITTEES
(Read Chapter 12, pp. 159-161)

- I. Personal Welfare Committee: Purpose
 - a. To seek out needs of individual members
 - b. To offer individual aid
 - c. To build strong, united quorum
 1. Through individual growth
 2. Through social development
- II. Personal Welfare Committee: Duties
 - a. To become acquainted with character and attitude of quorum members in relation to quorum ideals
 - b. Not to inquire into purely individual matters
 - c. Should have following personnel information
 1. List of quorum or group members
 2. Number keeping Word of Wisdom
 3. Number tithepayers and non-tithepayers
 4. Number unemployed
 5. Names of those who can render service to quorum and Church
 6. Names of those unable to attend meeting
 7. Information on welfare of members on missions and of their families
 - d. Should make personal contacts
 1. To commend the active
 2. To give strength to the discouraged
 3. To awaken renewed desire among the indifferent and slothful

III. Class Instruction Committee: Purpose

- a. Obligation of Priesthood to teach Gospel to world
- b. Obligation of Priesthood to learn history and doctrine of Gospel
 1. In Gospel Doctrine class in Sunday School
 2. In study period of Priesthood class
- c. Promotion of educational activities

IV. Class Instruction Committee: Duties

- a. Concerned with preparation of lessons
 1. Provide members with current courses of study
 2. Promote educational activities
 3. Foster formation of private libraries
 4. Encourage studious attitude
- b. Concerned with attendance at classes

Problems and projects:

1. "The first duty of this committee (Personal Welfare Committee) will be to set up proper ideals for the guidance of the lives of the members of the quorum; the second, to assist all to live up to these ideals." Have the Personal Welfare Committee in your quorum name some of these ideals and state what is being done to carry them over into the lives of the members.
2. The effectiveness of a quorum will depend upon the condition of its individual members. Strong members make a strong quorum. Carry on a self-examination to determine to what extent quorum members are living up to the program of ideals outlined by the Personal Welfare Committee. Discover the causes of spiritual inactivity: is it lack of faith in the divinity of the Church, lack of family prayer, violation of the Sabbath day, non-observance of the Word of Wisdom, trouble in the family, illness and discouragement, unemployment?
3. How can a Class Instruction Committee best cooperate with the class leader? Review the study courses within your own experience. What do you feel you owe them? Which did you enjoy most? Due to what conditions?

LESSON XXX

QUORUM ADMINISTRATION: CHURCH
SERVICE COMMITTEE AND SOCIAL AND
MISCELLANEOUS COMMITTEE
(Read Chapter 12, pp. 162-165)

- I. Church Service Committee: Purpose

- a. To advance work of Church by seeking opportunities for quorum service
 - b. To have all members render some Church service beyond that directly to the quorum
- II. Church Service Committee: Duties
- a. Should have knowledge of qualifications and availability of quorum members
 - b. Should suggest members who can render service to ward bishop: ward teaching, etc.
 - c. Should suggest members who can render service to stake presidency: stake missionary service, etc.
 - d. Should suggest members who can render service to auxiliaries
 - e. Should discover those qualified for service in mission field
 - f. Should have members become familiar with and ready to officiate in ordinance work
 - g. Should plan variety of Church activities
 1. Temple excursions
 2. Preaching services
- III. Social and Miscellaneous Committee: Purpose
- a. To conserve and develop individual and social growth through social and recreational activity
 - b. To supervise activities not cared for by other committees

IV. Social and Miscellaneous Committee: Duties

- a. Should arrange dinners, dances, excursions, picnics
- b. Should provide opportunity for talent expression: musical, dramatic activity
- c. Should present information of general current interest
- d. Should collect funds when called upon

Problems and projects:

1. It should be the aim of the quorum to have all of its members render some Church service beyond that required directly by the quorum. Conduct a survey of what the members in your quorum are doing. Obtain individual testimonies concerning such Church service.
2. Find out what quorums in other wards and stakes have done by way of social activities which have had spiritual significance. Give an account before the quorum of such an activity. Formulate plans for similar endeavor in your quorum.
3. What are some historical dates which might be the occasion for outings in your quorum?
4. If every Priest, Elder, Seventy, and High Priest influenced but one person in a year, there would be an annual increase in active membership of 100,000. In what ways can the Social and Miscellaneous Committee help achieve such an increase?

Supplementary Readings

For Priesthood and Church Government

Consult the Melchizedek Priesthood department which appears monthly in *The Improvement Era* for recurrent instruction concerning purpose, organization, duties, and operation of the four standing committees.

A *Handbook for Quorums of the Melchizedek Priesthood, 1933, and In the Realm of Quorum Activity* provide additional suggestions.

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

THE AARONIC PRIESTHOOD

Sixth in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."

VI

FROM the death of Moses dates the supremacy of the Aaronic Priesthood. So long as he remained, the Melchizedek Priesthood was the controlling power in Israel, as it must be at all times wherever present and in active operation, but when Moses was taken the Melchizedek Priesthood went also, and the Lesser Priesthood was left to bear rule in the person of Eleazer. The mission of Joshua, upon whom the mantle of Moses may be said to have fallen, though he held but a part of the honor and authority of that mighty man of God, was chiefly of a civic and military character. He led the Israelites in the capacity of general, and also sat as a judge to administer in temporal affairs. Unlike Moses, who was the favored recipient of the word of the Lord direct, he was required to acknowledge, in spiritual things, the superiority of Eleazer, the mouthpiece of God to him and the entire congregation.

This radical change in the aspect and administration of affairs was due entirely to lack of faith and disobedience on the part of the people. How faithfully God and His servants strove with them, to sanctify them through submission to His laws, and how persistently they withstood and rendered futile such efforts by their stiff-neckedness and rebellious conduct, has heretofore been partly shown. They had proved themselves unworthy of the higher law, associated with the Priesthood of Melchizedek, and it was therefore taken from them, and they were given the Lesser Priesthood, with the law of carnal com-

mandments, to school and discipline them into obedience until the advent of a more auspicious era.

In the month of April, 1451 B. C., forty years from the time of the exodus from Egypt, the children of Israel crossed the river Jordan, the eastern boundary of the land of Canaan, now known as Palestine, and set foot upon the sacred soil of their forefathers. It was the season of high water, and the swollen current went bounding forward with a force and turbulence that seemingly defied all attempt at fording it. But the power of God was with His people, and as the Priests bearing the Ark of the Covenant stepped into the raging stream, the furious waters receded and, banking up on each hand, the miracle of the Red Sea was repeated, and the people all passed over dry-shod. During the march of the mighty multitude through the broad path opened in the waters, the sacred Ark-bearers took their stand in the very center of the channel, where they remained till the last soul had reached the opposite shore. To commemorate this miraculous event, twelve stones were taken from the river bed, at the place "where the Priests' feet stood firm" by twelve men, one from each tribe, and left as a memorial on the western bank of the river.

The armies of Israel now laid siege to Jericho, a strong fortress commanding the

valley of the Jordan, and menacing their further advance into the country they were required to conquer. The city was taken on the seventh day, the Priests playing an important part in its capture. The plan of the siege was unique. Joshua was commanded by the Lord to encompass the city with his armies once every day for seven days, and on the last day seven times. The Priests who bore the Ark were to march in the midst of the men of war, and seven other Priests were to go before it, blowing upon trumpets of rams' horns. All were cautioned to refrain from shouting until Joshua should give the word. The instructions were faithfully carried out, and doubtless caused much marvel among the fear-stricken inhabitants of the doomed city. On the seventh day, the seventh round being completed, the Israelish chieftain gave the signal to his followers: "Shout, for the Lord hath given you the city!" A deafening uproar shook the air, but far above the noise of human shouts, the shrill blare of trumpets and the shrieks and curses of the conquered foe, resounded the crash and roar of crumbling walls and ramparts. Jericho was taken.

Having subjected a goodly portion of the land which God had given them for their inheritance, the next movement made by Joshua and Eleazer, assisted by the heads of the several tribes, was its apportionment among the people. The only tribe that

FLORIDA DISTRICT (SOUTHERN STATES MISSION) AARONIC PRIESTHOOD PILGRIMAGE TO FLORIDA WOODS FOR RESTORATION ANNIVERSARY. FIRST PILGRIMAGE IN HISTORY OF THE MISSION.



RIGBY STAKE AARONIC PRIESTHOOD ANNIVERSARY PILGRIMAGE TO HISTORIC POINTS.



QUIRRH STAKE AARONIC PRIESTHOOD AT PRIESTHOOD CONFERENCE, JUNE 22, 23, 1940



YOUTH AND THE WORD OF WISDOM

received no inheritance in this general allotment was that of Levi, the "Priesthood of the Lord God of Israel being their inheritance," and the tithing of the other tribes being set apart for their support. "Therefore, they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance." The cities given to them were forty-eight in number, and were drawn by lot from the possessions of the other tribes. The Tabernacle of the Lord was set up at Shiloh, thus making it the religious center of the nation, and it was at the doorway of the sacred tent that the people received their inheritances. According to Bible chronology, Eleazar and Joshua both died about the year 1427 B. C., having lived to accomplish the important task assigned them, and to see the feet of their people firmly planted upon the land of their future glory.

For some years afterwards, and during the lifetime of the veteran Elders who were their contemporaries and fellow witnesses of the great works God had done for His people, the children of Israel served the Lord and practiced righteousness. Scarcely, however, had these good men fallen asleep and another generation filled their places, than the evils which the Almighty had foreseen, and against which He had warned them repeatedly to provide, came upon them. They had been commanded before entering the promised land, to drive out and exterminate the wicked tribes that held usurped possession of it, to make no league with them whatever, but to throw down their altars, lay waste their cities, and utterly empty the land of them; ceasing not the work of subjugation till the entire country, from north to south and from Jordan to the seashore, was redeemed by fire and sword, and wrested from the polluting grasp of those that disgraced earth and offended heaven by their idolatrous and licentious crimes and abominations.

The Israelites, however, not only spared many of the nations they were commanded to destroy, but failed even to dispossess them of their territory. To recompense their disobedience, the Lord also permitted the alien tribes to remain, and thenceforth used them as a scourge for the transgressions of His people. They were a snare for their feet and a thorn in their sides throughout their subsequent history. A speedy result of their presence and contaminating influence was strife and division among the children of Israel. The Priesthood became lax and corrupt, the tribes were alienated from each other, leagues and coalitions were formed with the Canaanites and Philistines and their godless customs adopted, and finally, as the altar of God became more and more neglected, idolatry was introduced and gradually superseded the pure worship of Jehovah.

"And they forsook the Lord and served Baal and Ashtaroth.

"And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites.

"And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods."

The ultimate event was bondage and oppression. The people they had spared and befriended became their despoilers and oppressors. The alliances and intermarriages they had formed were the shackles which held them bound. From independence and freedom they sank to slavery and degradation, and thus was meted out a fitting retribution for the ingratitude they had displayed towards the Lord God of their past deliverance and prosperity.

(To be Continued)

TOBACCO AND THE HUMAN HEART

*Excerpts from the thesis of
Sheldon Ross Hunt*

IN THIS thesis evidence is given by means of quotations of Government statistics and by use of charts and graphs, of the tremendous economic cost of tea, coffee, and tobacco to the people of the United States. The actual per capita consumption for tea increased from 54 pounds in 1830 to .68 pounds in 1930. Coffee consumption increased from 2.99 pounds in 1830 to 12.75 in 1930. Tobacco consumption increased from 4.98 pounds in 1900 to 6.29 pounds in 1930. Coincident with this increase in consumption of these articles has gone an almost unbelievable increase in the mortality rate in the past thirty years, in the main due to the large increase in the rate of death from heart diseases, apoplexy, Bright's disease, and arterial disorders. These statistics show that deaths from heart disease have increased 67%; death from apoplexy 83%; and from Bright's disease 131%. These are diseases of organs which are affected by *nicotine* and *caffeine*.

Results of actual experiments among a group of boys revealed the following:

The average maximum rise of the heart rate of the boys who smoked cigarettes was higher by a fraction of one per cent than that of the boys who smoked cigars; the average maximum rise of the cigarette being 37.9 beats per minute as against 37.3 for the cigar smokers. The rate of the non-smokers who smoked cigarettes was also higher than the rate of the non-smokers who smoked cigars, fifty min-

utes after smoking them, by 9.7 beats per minute. Fifty minutes after having the smoke, the cigarette average rate was 19.6, as against 9.9 for the cigar smokers. The heart rate was higher on the average after smoking the cigarette than after using any of the other drugs, due probably to the fact that the cigarette smokers inhaled much of the cigarette smoke.

The maximum rise after smoking a cigarette ranges from 13 to 54 beats above normal, with an average rise of 37.9 beats per minute. This is an average rise of 2,374 beats per hour, and 54,576 beats per day.

The data shows the normal heart rate of the cigarette smoker to be much higher than that of the non-smoker, while it shows the maximum rise much lower.

One of the cigarette smoker's normal heart rate is 102 beats per minute, with a maximum rise of only four beats. After exercise his heart count was 160 beats per minute. This high heart rate is probably due, in part, to the cigarette habit.

Fisher and Fisk, page 403, in summing up their experiments, give the following conclusions:

Smoking affects the heart rate. The normal heart-rate of smokers is higher than that of non-smokers. Smoking causes a delay in the return of heart-rate to normal after exercise. The heart-rate is increased in 63 per cent of the smoking tests. The average heart-rate at the end of fifteen minutes after smoking was 11.2 beats greater than the average normal heart-rate. In 97 per cent of all the tests taken without smoking, the normal heart-rate returned, on the average, within five minutes.

SIR HUBERT WILKINS

(Concluded from page 539)

"By the way, Mr. Wilkins, have you ever been to Utah?" I asked.

"Yes," he replied, "I have been to that wonderful city of Salt Lake, and there met some of the leading men of the Mormon Church, and I have never been more graciously entertained and cared for anywhere. I have come in touch with the Mormons several times and have watched their development, and have found them to be very wonderful and resourceful and good people."

By this time we had walked along the little boat back toward the gangplank. There was quite a scene of thanking as we thanked him for taking us through his little barge and for the things he told us, and he thanked us for the literature we

brought him. He vigorously shook my hand as he said again, "I'll have time now to read the Book of Mormon."

Still on the gangplank, I looked down at this friendly and humble and fearless man and said to him, "I hope your trip will be a great success. You know, I pray, and I am going to remember you occasionally when I do."

His eyes lighted up and his face almost shone, as he replied, in substance, "It is so nice of you to think of me that way. I believe in prayer. It makes one have forethought, and it helps one to guard against danger. I pray also." He did not seem to be in a hurry for us to leave, and after ten years, I can still see Sir Hubert following us with his eyes as we departed.



Ward Teaching



THE RESPONSIBILITY OF WARD TEACHERS

By Bishop Joseph L. Wirthlin,
Second Counselor in the Presiding
Bishopric

AND he gave some, apostles; and some, prophets; and some, evangelists; and some pastors, and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man.—Ephesians 4:11, 12, 13.

Where no counsel is, the people fall; but in the multitude of counsellors there is safety. —Proverbs 11:14.

In the restoration of the Gospel through the instrumentality of the Prophet Joseph Smith, in this, the Dispensation of the Fullness of Times, the Lord has provided numerous teachers for the guidance and instruction of His people. There stands as the great teacher to the people the President of the Church, God's mouthpiece on the earth, through whom He makes known His mind and will. His two counselors are also prophets and teachers of the people. The Council of the Twelve Apostles are those who have the responsibility of keeping the Church in order and teaching the people the principles and doctrines of Jesus Christ as well as bearing witness to the world that the restored Church has again appeared among the children of men. There are stake presidents and bishops and a great corps of the Priesthood known as Ward Teachers whose responsibility is as the Lord indicates in the 20th Section of the Doctrine and Covenants, verses 50 to 55.

And visit the house of each member exhorting them to pray vocally and in secret, and attend to all family duties. The teacher's duty is to watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking, and see that the Church meet together often, and also see that all members do their duty.

And the Lord again through the Prophet Joseph said (Section 88:77): "And I give unto you a commandment that you shall teach one another the doctrine of the Kingdom."

The greatest calling that can come to the Priesthood is that which has to do with teaching the people and watching over the Church always, "to be with and strengthen them, to see that there is no iniquity in the Church, neither hardness, lying, backbiting, nor evil speaking, and see that the Church meet together often and that all members do their duty."

If the above objectives are to be

Ward Teacher's Message For October, 1940

RESPECT FOR AUTHORITY

ONE of the most fundamental principles of successful government, church or civil, is respect for authority. It is absolutely necessary in any plan in which people hope to live together in peace and harmony. In civil government, constituted authority is empowered to enforce respect for its rights and decrees. This is necessary for the good of society. Without it chaos would prevail.

Latter-day Saints are taught to have respect for civil authorities. The Twelfth Article of Faith commits definitely to such an attitude. "We believe in being subject to Kings, Presidents, Rulers, and Magistrates, in obeying, honoring and sustaining the law."

In church government, respect for authority is no less important and necessary. In our Church this is especially true. The authority of this Church is God's authority. The fact that it has been delegated to man in no way lessens the respect due to it. Respect cannot be enforced. It can only be established and maintained through education, understanding, and love of the work of the Lord. Respect for authorities of the Church as represented by its leaders—General, stake, and ward—has been one of the greatest factors in its development and progress. If it were not forthcoming, disorder, lack of unity, and disintegration would result.

Respect for authority is an indication of loyalty, of acceptance, of faith, and of obedience, all necessary attributes of good citizenship and consistent membership in any government or church. Latter-day Saints should be outstanding in showing examples of respect for and loyalty to authority.

Our children should be taught in the home and in our organizations respect for all authority and particularly for the authority of our Father in Heaven as represented by those who are called to places of responsibility in His Church.

achieved, the necessity of teaching the people is the most important obligation now resting upon the Priesthood. There are those who are inclined to believe that ward teaching is obsolete, that its day of usefulness is past; but never in the history of the Church has there been a greater need for watching, protecting, inspiring, stimulating, and teaching the people than today. The evil one has so stirred the nations of the world that they are destroying each other through sin, iniquity, and war. With all of these accomplishments to his credit, his greatest ambition is to convert members of the Church of Jesus Christ of Latter-day Saints to his cause. Yes, Ward Teachers are watchmen on the towers of Zion.

Members of the Priesthood, both Aaronic and Melchizedek, who receive the honor of teaching the people, have definite responsibilities. First, they should exemplify in their lives the doctrines and principles of the Gospel. This brings to mind an incident that took place some years ago when a bishop submitted the name of a man in a Priesthood meeting for approval as a Ward Teacher. After the meeting the bishop was approached by a boy of about twelve years and asked the question, "What are the qualifications of a Ward Teacher?" The bishop replied, "He must be an example in all

things." The boys again asked, "Should he observe the Word of Wisdom?" "Yes, indeed," replied the bishop. The boy then said, "Only last Thursday I saw this man smoking."

What would have been the reaction of the boy had this man entered his home as a Ward Teacher with a message on the Word of Wisdom? I am sure the result in the mind of the boy would have been to say to himself, "This Teacher does not practice what he preaches."

Teachers of the people should be fully prepared. It is highly essential that they have a full understanding of the monthly message. If the message does not contain enough interesting material then the Teacher should feel at liberty to augment it in every way possible to make the message interesting, inspiring, and stimulating to the people.

Teachers of the people should always approach their task with an attitude of prayer, divine guidance, and inspiration. This impresses the people perhaps more than any other factor. In delivering the message for the month it is highly essential that all materials and conversation pertain directly to the message. The matters of weather, politics, and current events should be left for the radio and the newspapers.

(To be Continued)

Mutual Messages

Special Interest

THE Special Interest committee of the General Boards has every confidence that once people know about the program they will be interested in attending. The immediate work for stake supervisors and manual counselors is therefore to plan ways of acquainting persons twenty-five years and upwards with the Special Interest program. The ways of arousing an interest are legion. Probably the beginning point is to obtain from the ward clerk the names of those persons who are eligible. These can be interested by invitations by personal calls, telephone calls, or postal cards. In the wards are many non-members of our Church that could be invited by the stake missionaries. In wards, there may be several groups functioning as social units; they could be invited to attend Mutual and participate in Special Interest work. Wherever possible, manual counselors will do well to begin organizing groups immediately so that when the regular Mutual class work commences, these groups will already be functioning.

Explorers

SEPTEMBER 17 ASSEMBLY PROGRAM

THE assembly program for September 17 requires the participation of the Explorer troop in every ward. In preparation for it, every troop should be properly organized and arrangements completed for receiving new members as is contemplated by the program for the evening. The details for the program may be found on Page 101 of the *Executive Manual*.

ATTAINMENT RECOGNITION

THE Cassia Stake is the first Stake in the Church to qualify for the Explorer Attainment Recognition as provided by the General Board. In addition to Cassia, the following stakes have been officially commended by the General Board for their outstanding accomplishments in meeting most of the requirements for the recognition: Bonneville, Cottonwood, Wells, Granite, Ensign, Liberty, Highland, East Jordan, Tooele, Cache, Hyrum, Pasadena, Timpanogos, and Utah. The most difficult requirement appears to be the securing of sufficient First and Second Honor Explorers. Explorer leaders in all troops should therefore endeavor to promote more strenuously the Explorer Advancement Program of First and Second Honors. The requirements for the recognition plan are found on page 164, Log No. 10.

ARROWHEAD AWARD

THE requirements for the Arrowhead Award have been simplified and clarified in the new edition of the Explorer Log No. 10. It is suggested that all leaders acquire a copy of the new Log and become familiar with the present Arrowhead requirement. They may be found on Page 105, Log No. 10.

LOG NO. 10

THE tenth edition of the Log of the Explorer Trail follows a new form and makes a new approach to the presentation of information to stake and ward Explorer leaders.

The usual form of presenting subject matter is varied in several chapters by the introduction of the question and answer method.

An unusual plan, also, was followed in securing the information and developing it for practical use. Leaders of successful stake and ward groups were called to a "clinic" on Explorer problems. In addition to a list of problems prepared for discussion, each participant was encouraged to present his own problems and viewpoints.

The result of the "clinic" was to provide a series of questions which, if answered successfully, would render valuable assistance to every Explorer leader.

The questions thus developed were then sent to men who were believed to be best qualified to answer them. The same questions, in many cases, were sent to several persons. The answers, therefore, represent the composite ideas of many men with wide and successful experience in the Explorer program.

Where it was felt that the question and answer method would be most effective, this style was used. In the treatment of some topics, however, it was believed that best results would come from an authoritative statement.

With this explanation, Log No. Ten is published in the hope that it will be a guide of definite value to every person who undertakes to become informed and give leadership in the Explorer program.

Beehive Girls

OUR Silver Jubilee trail reaches its close with the November Honor Service. It has been a glorious year for all of us. In this last event comes the climax and in preparation and presentation it should be worthy of all that has gone before. The spirit of the occasion should be one of appreciation for the opportunities which the year has provided and acknowledgment of the outstanding accomplishments.

November Honor Service

This Honor Service is to be held on a stake basis, if possible, on the Sunday afternoon just preceding or following Thanksgiving. In scattered stakes this might be held in connection with the monthly leadership meeting.

The chapel should be decorated with Thanksgiving emblems. A display of pictures, programs, and other Jubilee souvenirs from each ward would be of great interest. The following program is suggested:

At the End of the Jubilee Trail

1. Reception committee composed of Bee-Hive Girls and stake leaders
2. Appropriate preliminary music: "The Spirit of the Hive" and "Bee-Hive Joys." Every effort should be made to create a sweet influence before the service begins.
3. Song Service: Each ward prepared to sing one appropriate song. Girls will not stand but on the signal of the leader, sing the verses to their selected song and the entire group join in the chorus where possible. Suggestions: "There is Sunshine in My Soul," "My Prayer"
4. Prayer
5. "We are grateful for the peace of our nation which made possible this Jubilee Trail" Bee-Hive Girl
6. "God Bless America" Entire Group
7. "We are grateful for our Church and its way for girls" Bee-Hive Girl
8. "We Thank Thee, Oh God, for a Prophet" Entire Group
9. "What I Liked Best on the Jubilee Trail" Two or Three Bee-Hive Girls
10. "Bee-Hive Jubilee Song"
11. "Bee-Keepers on the Trail." . . . Tribute by stake Y. W. M. I. A. member to the work of the Bee Keepers, reviewing outstanding events and expressing appreciation for their devotion
12. "The Trail From the Sidelines." . . . Expression by the stake Priesthood president, or member of the High Council, or ward bishop on the value of the year's work as he has seen it
13. "The Jubilee Trail Honor Roll Call." Tribute to Bee-Hive Girls and awarding of Jubilee Honor Badges by a stake Bee Keeper
14. "Carry On"

Some Bee Keepers and girls are still asking for credit done under the old edition of the handbook. We should like it understood now that no credit for honor badges or cells will be given except as outlined in the latest (1938) edition.

We have made a new ruling on honor badges. Ward Bee Keepers are to report to stake Bee Keepers the catalogued number of the honor badges their girls have filled, the date they started, and the date of completion. Only stake Bee Keepers may purchase honor badges, chains, and rings. In this way stake officers can keep a better check on the accomplishments of the girls within their district.

The CREATION

THE BIBLE

KING JAMES VERSION

Genesis

8. FIFTH DAY FIFTH TIME (Continued)

ing. Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

1:23 And the evening and the morning were the fifth day.

9. SIXTH DAY SIXTH TIME

1:24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

1:25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

1:26 And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

1:27 So God created man in his own image, in the image of God created he him: male and female created he them.

1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

1:29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat.

1:30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

1:31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

10. SEVENTH DAY SEVENTH TIME

2:1 Thus the heavens and the earth were finished, and all the host of them.

REVISED VERSION

Genesis

ing. Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth.

1:23 And there was evening and there was morning, a fifth day.

1:24 And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so.

1:25 And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good.

1:26 And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

1:27 And God created man in his own image, in the image of God created he him; male and female created he them,

1:28 And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.

1:29 And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food;

1:30 And to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for food: and it was so.

1:31 And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

2:1 And the heavens and the earth were finished, and all the host of them.

DOUAY VERSION

Genesis

Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth.

1:23 And the evening and morning were the fifth day.

1:24 And God said: Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds. And it was so done.

1:25 And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good.

1:26 And he said: Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth.

1:27 And God created man to his own image: to the image of God he created him: male and female he created them.

1:28 And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth.

1:29 And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat:

1:30 And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done.

1:31 And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day.

2:1 So the heavens and the earth were finished, and all the furniture of them.

(Continued on page 558)

THE BIBLE

THE PEARL OF GREAT PRICE

JEWISH VERSION

Genesis

fill the waters in the seas, and let fowl multiply in the earth.'

1:23 And there was evening and there was morning, a fifth day.

1:24 And God said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

1:25 And God made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind; and God saw that it was good,

1:26 And God said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

1:27 And God created man in his own image, in the image of God created he him; male and female created he them.

1:28 And God blessed them; and God said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

1:29 And God said: 'Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed—to you it shall be for food;

1:30 And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is a living soul, (I have given) every green herb for food.' And it was so.

1:31 And God saw every thing that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

2:1 And the heaven and the earth were finished, and all the host of them.

JOSEPH SMITH'S REVISION

Genesis

good: and I, God, blessed them, saying, Be fruitful, and multiply, and fill the waters in the sea, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

1:25 And I, God, said, Let the earth bring forth the living creature, after his kind: cattle and creeping things, and beasts of the earth, after their kind; and it was so.

1:26 And I, God, made the beasts of the earth, after their kind; and cattle after their kind; and everything which creepeth upon the earth, after his kind. And I, God, saw that all these things were good.

1:27 And I, God, said unto mine Only Begotten, which was with me from the beginning, Let us make man in our image, after our likeness; and it was so.

1:28 And I, God, said, Let them have dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

1:29 And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them.

1:30 And I, God, blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

1:31 And I, God, said unto man, Behold, I have given you every herb, bearing seed, which is upon the face of all the earth and every tree in the which shall be the fruit of a tree, yielding seed; to you it shall be for meat.

1:32 And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein I grant life, there shall be given every clean herb for meat; and it was so, even as I spake.

1:33 And I, God, saw everything that I had made, and behold, all things which I had made were very good. And the evening and the morning were the sixth day.

2:1 Thus the heaven and the earth were finished, and all the host of them.

MOSES

2:22 And I, God, blessed them, saying: Be fruitful, and multiply, and fill the waters in the sea, and let fowl multiply in the earth.

2:23 And the evening and the morning were the fifth day.

2:24 And I, God, said: Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after their kind, and it was so.

2:25 And I, God, made the beasts of the earth after their kind, and cattle after their kind, and everything which creepeth upon the earth after his kind; and I, God, saw that all these things were good.

2:26 And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, after our likeness, and it was so. And I, God, said: Let them have dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

1:27 And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them.

1:28 And I, God, blessed them, and said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

1:29 And I, God, said unto man: Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which shall be the fruit of a tree yielding seed; to you it shall be for meat.

1:30 And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein I grant life, there shall be given every clean herb for meat; and it was so, even as I spake.

2:31 And I, God, saw everything that I had made, and behold, all things which I had made were very good; and the evening and the morning were the sixth day.

3:1 Thus the heaven and the earth were finished, and all the host of them.

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that they would be obeyed, and that their plan was good.

4:22 And the Gods said: We will bless them, and cause them to be fruitful and multiply, and fill the waters in the seas or great waters; and cause the fowl to multiply in the earth.

4:23 And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and it was the fifth time.

4:24 And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind; and it was so, as they had said.

4:25 And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and everything that creepeth upon the earth after its kind; and the Gods saw they would obey.

4:26 And the Gods took counsel among themselves and said, Let us go down and form man in our image, after our likeness; and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

4:27 So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female to form they them.

4:28 And the Gods said: We will bless them. And the Gods said: We will cause them to be fruitful and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

4:29 And the Gods said: Behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it; yea, the fruit of the tree yielding seed to them we will give it; it shall be for their meat.

4:30 And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, behold, we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized.

4:31 And the Gods said: We will do everything that we have said, and organize them, and behold, they shall be very obedient. And it came to pass that it was from evening until morning they called night, and it came to pass that it was from morning until evening that they called day; and they numbered the sixth time.

5:1 And thus we will finish the heavens and the earth, and all the hosts of them.

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10. SEVENTH DAY SEVENTH TIME (Continued)

2:2 And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made.

2:3 And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.

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2:2 And on the seventh day God finished his work which he had made and he rested on the seventh day from all his work which he had made.

2:3 And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made.

DOUAY VERSION

Genesis

2:2 And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had done.

2:3 And he blessed the seventh day and sanctified it: because in it he had rested from all his work which God created and made.

11. INTERLUDE

2:4 These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.

2:5 And every plant of the field before it was in the earth, and every herb of the field before it grew, for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

2:4 These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God made earth and heaven.

2:5 And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Jehovah God had not caused it to rain upon the earth: and there was not a man to till the ground;

2:4 These are the generations of the heaven and the earth, when they were created, in the day that the Lord God made the heaven and the earth:

2:5 And every plant of the field before it sprung up in the earth, and every herb of the ground before it grew; for the Lord God had not rained upon the earth; and there was not a man to till the earth.

12. CREATION OF MAN

2:6 But there went up a mist from the earth, and watered the whole face of the ground.

2:7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul.

2:6 But there went up a mist from the earth, and watered the whole face of the ground.

2:7 And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

2:6 But a spring rose out of the earth, watering all the surface of the earth.

2:7 And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul.

13. GARDEN OF EDEN

2:8 And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed.

2:8 And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed.

2:8 And the Lord God had planted a paradise of pleasure from the beginning, wherein he placed man whom he had formed.

14. VEGETABLE CREATION

2:9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

2:9 And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

2:9 And the Lord God brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of: the tree of life also in the midst of paradise: and the tree of knowledge of good and evil.

15. GEOGRAPHY

2:10 And a river went out of Eden to water the garden: and

2:10 And a river went out of Eden to water the garden; and

2:10 And a river went out of the place of pleasure to water para-

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2:2 And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made.

2:3 And God blessed the seventh day, and hallowed it because that in it he rested from all his work which God in creating had made.

2:4 These are the generations of the heaven and of the earth when they were created, in the day that the Lord God made earth and heaven.

2:5 No shrub of the field was yet in the earth, and no herb of the field had yet sprung up; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground;

2:6 But there went up a mist from the earth, and watered the whole face of the ground.

2:7 Then the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

2:8 And the Lord God planted a garden eastward, in Eden; and there he put the man whom he had formed.

2:9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

2:10 And a river went out of Eden to water the garden; and

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2:2 And on the seventh day, I, God, ended my work, and all things which I had made; and I rested on the seventh day from all my work; and all things which I had made were finished. And I, God, saw that they were good.

2:3 And I, God, blessed the seventh day, and sanctified it, because that in it I had rested from all my work, which I, God, had created and made.

2:4 And now, behold, I say unto you, that these are the generations of the heaven, and of the earth, when they were created in the day that I the Lord God made the heaven and the earth, and every plant of the field before it was in the earth, and every herb of the field before it grew.

2:5 For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth; for I, the Lord God, had not caused it to rain upon the face of the earth.

2:6 And I, the Lord God, had created all the children of men, and not yet a man to till the ground, for in heaven created I them, and there was not yet flesh upon the earth, neither in the water, neither in the air.

2:7 But I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground.

2:8 And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul; the first flesh upon the earth, the first man also.

2:9 Nevertheless, all things were before created, but spiritually were they created and made, according to my word.

2:10 And I, the Lord God, planted a garden eastward in Eden; and there I put the man whom I had formed.

2:11 And out of the ground, made I, the Lord God, to grow every tree naturally, that is pleasant to the sight of man, and man could behold it and it became also a living soul; for it was spiritual in the day that I created it; for it remaineth in the sphere in which I, God, created it; yea, even all things which I prepared for the use of man; and man saw that it was good for food.

2:12 And I, the Lord God, planted the tree of life also, in the midst of the garden; and also the tree of knowledge of good and evil.

2:13 And I, the Lord God, caused a river to go out of Eden, to water

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3:2 And on the seventh day I, God, ended my work, and all things which I had made; and I rested on the seventh day from all my work, and all things which I had made were finished, and I, God, saw that they were good.

3:3 And I, God, blessed the seventh day and sanctified it, because that in it I had rested from all my work which I, God, had created and made.

3:4 And now, behold I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth.

3:5 And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air;

3:6 But I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground.

3:7 And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word.

3:8 And I, the Lord God, planted a garden eastward in Eden, and there I put the man whom I had formed.

3:9 And out of the ground made I, the Lord God, to grow every tree, naturally, that is pleasant to the sight of man; and man could behold it. And it became also a living soul. For it was spiritual in the day that I created it; for it remaineth in the sphere in which I, God, created it, yea, even all things which I prepared for the use of man; and man saw that it was good for food. And I, the Lord God, planted the tree of life also in the midst of the garden, and also the tree of knowledge of good and evil.

3:10 And I, the Lord God, caused a river to go out of Eden to water

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5:2 And the Gods said among themselves: On the seventh time we will end our work, which we have counseled, and we will rest on the seventh time from all our work which we have counseled.

5:3 And the Gods concluded upon the seventh time, because that on the seventh time they would rest from all their works which they (the Gods) counseled among themselves to form, and sanctified it. And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth.

5:4 And the Gods came down and formed these the generations of the heavens and of the earth, when they were formed in the day that the Gods formed the earth and the heavens,

5:5 According to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counseled to do them, and had not formed a man to till the ground.

5:6 But there went up a mist from the earth, and watered the whole face of the ground.

5:7 And the Gods formed man from the dust of the ground, and took his spirit (that is, the man's spirit), and put it into him; and breathed into his nostrils the breath of life and man became a living soul.

5:8 And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body which they had formed.

5:9 And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food; the tree of life, also, in the midst of the garden, and the tree of knowledge of good and evil.

5:10 There was a river running out of Eden, to water the garden,

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15. GEOGRAPHY (Continued)

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from thence it was parted, and became into four heads.

2:11 The name of the first is Pishon: that is it which compasseth the whole land of Havilah, where there is gold.

2:12 And the gold of that land is good; there is bdellium and the onyx stone.

2:13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

2:14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

16. ADAM PUT IN EDEN

2:15 And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

17. GOD'S COMMAND TO ADAM

2:16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat;

2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18. RECKONING OF TIME

19. DECISION TO CREATE EVE

2:18 And the Lord God said, It is not good that the man should be alone. I will make him an help meet for him.

20. ANIMAL CREATION AND NAMING

2:19 And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

2:20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him.

21. CREATION OF EVE

2:21 And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof.

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from thence it was parted, and became four heads.

2:11 The name of the first is Pishon: that is it which compasseth the whole land of Havilah, where there is gold.

2:12 And the gold of that land is good, there is bdellium and the onyx stone.

2:13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Cush.

2:14 And the name of the third river is Hiddekel: that is it which goeth in front of Assyria. And the fourth river is the Euphrates.

2:15 And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it.

2:16 And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

2:18 And Jehovah God said, It is not good that the man should be alone; I will make him a help meet for him.

2:19 And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof.

2:20 And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field; but for man there was not found a help meet for him.

2:21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof:

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dise, which from thence is divided into four heads.

2:11 The name of the one is Pishon: that is it which compasseth all the land of Hevliath, where gold groweth.

2:12 And the gold of that land is very good: there is found bdellium, and the onyx stone.

2:13 And the name of the second river is Gehon: the same is it that compasseth all the land of Ethiopia.

2:14 And the name of the third river is Tigris: the same passeth along by the Assyrians. And the fourth river is Euphrates.

2:15 And the Lord God took man, and put him into the paradise of pleasure, to dress it, and to keep it.

2:16 And he commanded him, saying: Of every tree of paradise thou shalt eat:

2:17 But of the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death.

2:18 And the Lord God said: It is not good for man to be alone: let us make him a help like unto himself.

2:19 And the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam to see what he would call them: for whatsoever Adam called any living creature the same is its name.

2:20 And Adam called all the beasts by their names, and all the fowls of the air, and all the cattle of the field: but for Adam there was not found a helper like himself.

2:21 Then the Lord God cast a deep sleep upon Adam: and when he was fast asleep, he took one of his ribs, and filled up flesh for it.

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from thence it was parted, and became four heads.

2:11 The name of the first is Pishon; that is it which compasseth the whole land of Havilah, where there is gold.

2:12 And the gold of that land is good; there is bdellium and the onyx stone.

2:13 And the name of the second river is Gihon, the same is it that compasseth the whole land of Cush.

2:14 And the name of the third river is Tigris; that is it which goeth toward the east of Asshur. And the fourth river is the Euphrates.

2:15 And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

2:16 And the Lord God commanded the man, saying: 'Of every tree of the garden thou mayest freely eat;

2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.'

2:18 And the Lord God said: 'It is not good that the man should be alone; I will make him a help meet for him.'

2:19 And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto the man to see what he would call them; and whatsoever the man would call every living creature, that was to be the name thereof.

2:20 And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

2:21 And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the place with flesh instead thereof.

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the garden; and from thence it was parted, and became into four heads.

2:14 And I, the Lord God, called the name of the first Pison, and it compasseth the whole land of Havilah, where I, the Lord, created much gold; and the gold of that land was good, and there was bdellium, and the onyx stone.

2:15 And the name of the second river was called Gihon, the same that compasseth the whole land of Ethiopia.

2:16 And the name of the third river was Hiddekel, that which goeth toward the east of Assyria.

2:17 And the fourth river was Euphrates.

2:18 And I, the Lord God, took the man, and put him into the garden of Eden, to dress it, and to keep it.

2:19 And I, the Lord God, commanded the man, saying, Of every tree of the garden thou mayest freely eat;

2:20 But of the tree of the knowledge of good and evil, thou shalt not eat of it,

2:21 Nevertheless, thou mayest choose for thyself, for it is given unto thee, but remember that I forbid it.

2:22 For in the day thou eatest thereof thou shalt surely die.

2:23 And I, the Lord God, said unto mine Only Begotten, that it was not good that the man should be alone.

2:24 Wherefore, I will make an help meet for him.

2:25 And out of the ground, I the Lord God, formed every beast of the field, and every fowl of the air; and commanded that they should come unto Adam, to see what he would call them.

2:26 And they were also living souls; for I, God, breathed into them the breath of life, and commanded that whatsoever Adam called every living creature, that should be the name thereof.

2:27 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but as for Adam, there was not found an help meet for him.

2:28 And I, the Lord God, caused a deep sleep to fall upon Adam, and he slept, and I took one of his ribs, and closed up the flesh in the stead thereof: and the rib, which I, the

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the garden; and from thence it was parted, and became into four heads.

3:11 And I, the Lord God, called the name of the first Pison, and it compasseth the whole land of Havilah, where I, the Lord God, created much gold.

3:12 And the gold of that land was good, and there was bdellium and the onyx stone.

3:13 And the name of the second river was called Gihon; the same that compasseth the whole land of Ethiopia.

3:14 And the name of the third river was Hiddekel, that which goeth toward the east of Assyria. And the fourth river was the Euphrates.

3:15 And I, the Lord God, took the man, and put him into the Garden of Eden, to dress it, and to keep it.

3:16 And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat,

3:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.

3:18 And I, the Lord God, said unto mine Only Begotten, that it was not good that the man should be alone; wherefore, I will make an help meet for him.

3:19 And out of the ground I, the Lord God, formed every beast of the field, and every fowl of the air, and commanded that they should come unto Adam, to see what he would call them; and they were also living souls: for I, God, breathed into them the breath of life, and commanded that whatsoever Adam called every living creature, that should be the name thereof.

3:20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field. But as for Adam, there was not found an help meet for him.

3:21 And I, the Lord God, caused a deep sleep to fall upon Adam; and he slept, and I took one of his ribs and closed up the flesh in the stead thereof.

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and from thence it was parted and became into four heads.

5:11 And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it.

5:12 And the Gods commanded the man, saying, Of every tree of the garden thou mayest freely eat,

5:13 But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely die.

5:13 Now, I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning.

5:14 And the Gods said, Let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him.

5:20 And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that should be the name thereof.

5:21 And Adam gave names to all cattle, to the fowl of the air, to every beast of the field; and for Adam there was found an help meet for him.

5:15. And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof.

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21. CREATION OF EVE (Continued)

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2:22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

2:22 And the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man.

2:22 And the Lord God built the rib which he took from Adam into a woman: and brought her to Adam.

22. EVE NAMED; ADAM DECLARES LAW OF MAN AND WIFE

2:23 And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman because she was taken out of Man.

2:23 And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

2:23 And Adam said: This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man.

2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

2:24 Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh.

2:25 And they were both naked, the man and his wife, and were not ashamed.

"In the Beginning"

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4:2. But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.

4:3. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down.

4:4. And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.

JOHN

1:1. In the beginning was the Word, and the Word was with God, and the Word was God.

1:2. The same was in the beginning with God.

1:3. All things were made by him; and without him was not any thing made that was made.

1:4. In him was life; and the life was the light of men.

1:5. And the light shineth in darkness; and the darkness comprehended it not.

1:6. There was a man sent from God whose name was John.

1:7. The same came for a witness to bear witness of the Light, that all men through him might believe.

1:8. He was not that Light, but was sent to bear witness of that Light.

1:9. That was the true Light, which lighteth every man that cometh into the world.

1:10. He was in the world, and the world was made by him, and the world knew him not.

1:11. He came unto his own, and his own received him not.

1:12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

1:13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

1:14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

JOB

38:1. Then the Lord answered Job out of the whirlwind, and said,

38:2. Who is this that darkeneth counsel by words without knowledge?

38:3. Gird up now thy loins like a man: for I will demand of thee, and answer thou me.

38:4. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

38:5. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

38:6. Whereupon are the foundations thereof fastened? or who laid the corner stone thereof?

38:7. When the morning stars sang together, and all the sons of God shouted for joy?

38:8. Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

38:9. When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

38:10. And brake up for it my decreed place, and set bars and doors,

38:11. And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

38:12. Hast thou commanded the morning since thy days; and caused the day-spring to know his place;

38:13. That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

38:14. It is turned as clay to the seal; and they stand as a garment.

38:15. And from the wicked their light is withholden, and the high arm shall be broken.

38:16. Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

38:17. Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

38:18. Hast thou perceived the breadth of the earth? declare if thou knowest it all. 38:19. Where is the way where light dwelleth? and as for darkness, where is the place thereof?

38:20. That thou shouldst take it to the bound thereof, and that thou shouldst know the paths to the house thereof?

38:21. Knowest thou it, because thou wast then born? or because the number of thy days is great?

38:22. Hast thou entered into the treas-

ures of the snow? or hast thou seen the treasures of the hail,

38:23. Which I have reserved against the time of trouble, against the day of battle and war?

38:24. By what way is the light parted, which scattereth the east wind upon the earth?

38:25. Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

38:26. To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man;

38:27. To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

38:28. Hath the rain a father? or who hath begotten the drops of dew?

38:29. Out of whose womb came the ice? and the hoary frost of heaven, who hath gathered it?

38:30. The waters are hid as with a stone, and the face of the deep is frozen.

38:31. Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

38:32. Canst thou bring forth Mazaroth in his season? or canst thou guide Arcturus with his sons?

38:33. Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

38:34. Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

38:35. Canst thou send lightnings, that they may go, and say unto thee, Here we are?

38:36. Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

38:37. Who can number the clouds in wisdom? or who can stay the bottles of heaven,

38:38. When the dust groweth into hardness, and the clods cleave fast together?

38:39. Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

38:40. When they couch in their dens, and abide in the covert to lie in wait?

38:41. Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

ISAIAH

14:12. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

THE BIBLE

JEWISH VERSION

Genesis

2:22 And the rib, which the Lord God had taken from the man, made he a woman, and brought her unto the man.

2:23 And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

JOSEPH SMITH'S REVISION

Genesis

Lord God had taken from man, made I a woman, and brought her unto the man.

2:29 And Adam said, This I know now is bone of my bones and flesh of my flesh. She shall be called woman, because she was taken out of man.

2:30 Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

MOSES

3:22 And the rib which I, the Lord God, had taken from man, made I a woman, and brought her unto the man.

3:23 And Adam said: This I know now is bone of my bones, and flesh of my flesh. She shall be called Woman, because she was taken out of man.

3:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

ABRAHAM

5:16 And of the rib which the Gods had taken from man, formed they a woman, and brought her unto the man.

5:17 And Adam said: This was bone of my bones and flesh of my flesh; now she shall be called Woman, because she was taken out of man.

5:18 Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

"In the Beginning"

14:13. For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14:14. I will ascend above the heights of the clouds; I will be like the most High.

14:15. Yet thou shalt be brought down to hell, to the sides of the pit.

14:16. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

14:17. That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

14:18. All the kings of the nations, even all of them, lie in glory, every one in his own house.

14:19. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

14:20. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned.

14:21. Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

14:22. For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.

LUKE

10:17. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

10:18. And he said unto them, I beheld Satan as lightning fall from heaven.

10:19. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

10:20. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

REVELATION

12:7. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels.

12:8. And prevailed not; neither was their place found any more in heaven.

12:9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

12:10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

12:11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12:12. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

DOCTRINE AND COVENANTS

76:12. By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God—

76:13. Even those things which were from the beginning before the world was, which were ordained of the Father, through his Only Begotten Son, who was in the bosom of the Father, even from the beginning.

76:22. And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

76:23. For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

76:24. That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

76:25. And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son whom the Father loved and who was in the bosom of the Father, was thrust down from the presence of God and the Son.

76:26. And was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning.

76:27. And we beheld, and lo, he is fallen! is fallen, even a son of the morning!

29:26. But, behold, verily I say unto

you, before the earth shall pass away, Michael, mine archangel, shall sound his trumpet, and then shall all the dead awake, for their graves shall be opened, and they shall come forth—yea, even all.

29:27. And the righteous shall be gathered on the right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father;

29:28. Wherefore I will say unto them—Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

29:29. And now, behold, I say unto you, never at any time have I declared from mine own mouth that they should return, for where I am they cannot come, for they have no power.

29:30. But remember that all my judgments are not given unto men; and as the words have gone forth out of my mouth even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things whatsoever I have created by the word of my power, which is the power of my spirit.

29:31. For by the power of my Spirit created I them; yea, all things both spiritual and temporal—

29:32. First spiritual, secondly temporal, which is the beginning of my work; and again, first temporal, and secondly spiritual, which is the last of my work—

29:33. Speaking unto you that you may naturally understand; but unto myself my works have no end, neither beginning; but it is given unto you that ye may understand, because ye have asked it of me and are agreed.

29:34. Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

29:35. Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual.

29:36. And it came to pass that Adam, being tempted of the devil—for, behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency.

29:37. And they were thrust down, and thus came the devil and his angels;

(Concluded on page 564)

"In the Beginning"

(Concluded from page 563)

29:38. And, behold, there is a place prepared for them from the beginning, which place is hell.

121:29. All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the Gospel of Jesus Christ.

121:30. And also, if there be bounds set to the heavens or to the seas, or to the dry land, or to the sun, moon, or stars—

121:31. All the times of their revolutions, all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories,

laws, and set times shall be revealed in the days of the dispensation of the fullness of times—

121:32. According to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence and into his immortal rest.

8:12. Behold, it is I that have spoken it; and I am the same that spake unto you from the beginning. Amen.

22:1. Behold, I say unto you that all old covenants have I caused to be done away in this thing; and this is a new and an everlasting covenant, even that which was from the beginning.

receiveth not the light is under condemnation.

93:33. For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fullness of joy;

93:34. And when separated, man cannot receive a fullness of joy.

93:35. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

93:36. The glory of God is intelligence, or, in other words, light and truth.

93:37. Light and truth forsake that evil one.

93:38. Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.



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61:14. Behold, I, the Lord, in the beginning blessed the waters; but in the last days, by the mouth of my servant John, I cursed the waters.

61:15. Wherefore, the days will come that no flesh shall be safe upon the waters.

61:16. And it shall be said in days to come that none is able to go up to the land of Zion upon the waters, but he that is upright in heart.

61:17. And, as I, the Lord, in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my saints, that they may partake the fatness thereof.

78:16. Who hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life.

93:6. And John saw and bore record of the fullness of my glory, and the fullness of John's record is hereafter to be revealed.

93:7. And he bore record, saying: I saw his glory, that he was in the beginning, before the world was;

93:8. Therefore, in the beginning the Word was, for he was the Word, even the messenger of salvation—

93:9. The light and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.

93:10. The worlds were made by him; men were made by him; all things were made by him, and through him, and of him.

93:21. And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn.

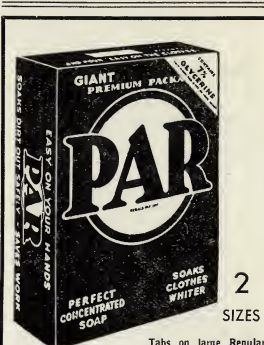
93:23. Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth; . . .

93:29. Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

93:30. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence.

93:31. Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light.

93:32. And every man whose spirit



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All the Hart cows are purebred or highest grade Jerseys. The herd averages around 60—\$5 mature cows and 25 heifers. Daily milk production is about 75 gallons, all of which is sold for market milk, Grade A, to a local distributor.

"We have about 45 acres in feed crops but we still buy some hay," Joe Hart told me. "In summer we use permanent pastures as much as possible—Ladino clover, rye and orchard grass. Winters we feed alfalfa hay plus silage. Of course we also feed concentrates. County cow testing association records enable us to feed scientifically—more for the good producers, less for the poorer ones."



Compactly grouped are the Hart milking shed, cooling room and feeding barn. Manure storage pits below the barns permit return of all manure to the land—a plan that pays him worthwhile dividends, Joe Hart says



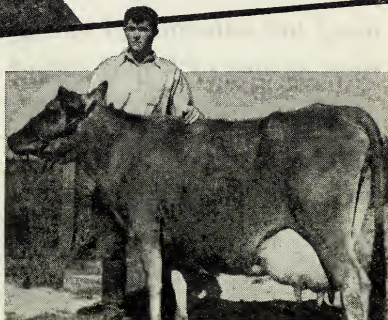
A Safeway Farm Reporter Interview of interest to Utah Farmers

Joe Hart has six in his family—two boys, two girls, Mrs. Hart and himself. He wants to make as good a living as he can manage for this big family. Also he wants his boys to have a practical know-how about farming in case it turns out that they want to be farmers themselves. So Joe Hart has planned and laid out, at Modesto, California, a "family size" farm where members of the family can do most all the work. Only at harvest is extra help employed. For several years Mr. Hart has been head of the dairy department of the California Farm Bureau. He okehed this interview set up in type just as you read it here

Joe Hart's dairy farm is "family size"



*He planned it that way
for economy in operation,
and to give his boys a trade*



Bob Hart, eldest son of the Harts, is already an experienced dairyman at 18. He had the grand champion cow (shown above) in the Modesto Chapter of Future Farmers last year. Now in Junior College, Bob Hart plans on attending the College of Agriculture of the University of California

The steady advertising Safeway stores give milk, at no cost to producers, wins warm approval from Joe Hart. "Selling support like Safeway provides for dairy products gives us producers real help in licking oversupply problems," he pointed out to me. "It's one of the most important factors in helping to get our industry on an even keel."

"Dairying is a year-round industry. It can keep a lot of people at work in this country. Cows must be milked every day, seven days in the week, so the public should be reminded regularly to use milk and other dairy products for health. Safeway's cooperation on the selling end increases my confidence in the future of dairying."

THE SAFEWAY FARM REPORTER



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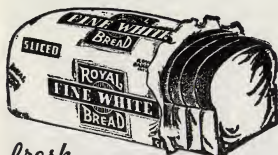
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Smoky Summer

(Continued from page 528)

he felt dizzy and his mouth tasted horrible, he pretended to like the cigarette.

THE days wore on. Bill was accepting more and more of his friends' smokes.

Finally the day came when he bought his first package. From then on they stopped kidding him. Soon his smoking was taken as a matter of course.

The month approached its close and Bill began making plans for leaving. The "U" opened on the twentieth and he wanted to quit in time to spend a few days with his folks before starting his first year of college.

"Well, I'm glad to hear you're going to college, Bill," commented Jerry Larson, the timekeeper, as he handed him his check for his final month's work.

"How you figure on going home?" asked Larson.

"I'd figured on hitching it," answered Bill, with a laugh, for he was saving all he could for college.

"Let's see, you live in Heston, don't you?" and noting Bill's nod, Jerry went on. "I've got to go up north for the company and it's right on my way. Like a ride?"

"I'll say I would," Bill quickly responded.

Ten minutes later they were humming along the highway.

"You know," spoke up Jerry after a short pause, "I've taken quite an interest in you, Bill. You see, I'm from the East and we think nothing at all of the fact that a good share of the women and most of the men back there smoke. Most of them do it, so no one pays much attention."

"Well, I smoke, too," laughed Jerry, noting Bill's embarrassment, "but I remember an incident that impressed me very much. One day I was driving out of Buffalo. I picked up a young fellow. He turned out to be a missionary from out West here, a Mormon missionary. I offered him a smoke to get the conversation going but this young fellow refused—courteous enough, though."

"Oh," interrupted Bill, "but Mormons don't smoke!" And then, rather lamely, "Well, not many, anyway."

"That's what he told me," agreed Jerry, looking, so Bill thought, rather strangely at him.

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Smoky Summer

"Anyway, to keep the story going, this young missionary impressed me very much—so much, in fact, that I almost believed him."

"But you should have believed him," broke in Bill stoutly, instantly feeling guilty.

"I'm beginning to believe so, too," agreed Jerry. "You see, when the company came out West on this job I decided to pay special attention to these Mormons and their claims, and the funny thing is that not many of these people do smoke or drink and it does me good to see it. Of course there are some. . . ."

But at this point Bill's thoughts strayed. The last few minutes he had been taking an inventory, an inventory of Bill Clark. What he found was not too pleasant.

"Well, as I was saying," continued Jerry, "this missionary told me about a code of these Mormons. He called it the Word of Wisdom. In a nutshell, they strongly disapprove smoking and drinking, and they practice it where other churches only preach it. It's a darned fine thing. I sometimes wish I felt like they do. I'd be better off, I know."

"Yes, he would," thought Bill, "and so would I." Then suddenly he almost laughed aloud. For the first time he saw the habit in its true light—this silly, pointless drawing in of a lungful of smoke and the blowing of part of it out—yes, and paying dearly—paying in money, and, worse, in cleanliness, and energy, and physical power, and self-mastery.

After a moment Jerry looked over at Bill and asked, "Have a smoke, Bill?"

With a simple dignity that belied the surging feeling of exultation within him, Bill's reply came, "No, thanks, I've quit smoking—for good!"

THE COOK'S CORNER

(Concluded from page 549)

Cream Peach Pie

- 1 package vanilla pudding
- 2 cups milk
- 2 cups fresh sliced peaches
- whipping cream
- 1 pie shell

Add $\frac{1}{2}$ cup of milk to the vanilla pudding and mix until smooth, add the rest of the milk, and stir over fire until the boiling point is reached. Cool slightly. Pour into baked pie shell and cool. Before serving cover top with sliced peaches and sweetened whipped cream.



*"I ain't a-comin' out-
TOMORROW'S ANOTHER
MILKING DAY"*

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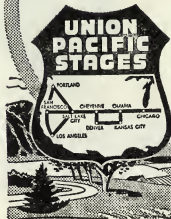
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The Inspired Revision Of The Bible

(Concluded from page 537)

the Prophet made in the Bible. Many "plain and most precious" facts have been restored for the benefit of man. But we cannot accept fully every passage which Joseph Smith did not change, for his discourses disclose the fact that there are yet many mistranslations in and words missing from the Bible. Perhaps most of the unchanged passages are all right as they are now, but we do not have a positive

commitment to that effect from the Prophet Joseph Smith.

FURTHER SUGGESTED READINGS

The following shorter articles are of interest:

Joseph Fielding Smith, "Joseph Smith's 'Translation' of the Scriptures," *Improvement Era*, 17:590.

John A. Widtsoe, "Is the Bible Translated Correctly?" *Improvement Era*, Evidences and Reconciliations, 43:161.

John A. Widtsoe, "Are the Early Books of the Bible Historically Correct?" *Improvement Era*, 42:545, 573, 575.

J. W. A. Bailey, "The Inspired Version," *The Saints' Herald*, (Organ of the Reorganized Church), February 6, 1937.

S. A. Burgess, "The Holy Scriptures," *The Saints' Herald*, October 23, 1934.

(THE END)

What Does It Mean To Be Spiritual?

(Continued from page 538)

"mighty change" was "wrought" in them, and that as a consequence of this "change," they "had no more disposition to do evil." (Mosiah 5:2.) This purging out of the "disposition to do evil" through the transforming and purifying power of the Holy Ghost is the very core of the spiritual life in its ethical aspects. Moreover, this marvelous inner transformation is the greatest fact in the emancipation, purification, and ennoblement of mankind. It was the light of this deep truth that led Paul, who learned the meaning of the spiritual life in the laboratory of the Spirit, to speak of the noble men and women who have been sanctified by the power of the Holy Ghost, as "new creatures," (Galatians 6:15.)

Paul puts the two extremes of human life in contrast when he speaks of the lower group as "carnally minded" and characterizes those on the higher level as "spiritually minded." This is perhaps the most significant classification of mankind to be found in the literature of the race. There are many distinct races, varying in color, temperament, habits, and modes of living. There are all degrees of intelligence, skill, and wisdom, from the Hottentot to the modern scientist equipped with the marvelous instruments of technology with which he measures the infinitesimal atom and weighs the suns and stars dashing through space at inconceivable rates of speed. There are all degrees of probity and righteousness, ranging from the depths of depravity up to the heights of pure altruism. But there is only one class that is spiritual—those who have been actually sensitized and awakened to the reality of divine things by the quickening power of the Holy Ghost.

In the light of what has been said, spirituality may be defined to be the liveliness and holiness of soul that results from being "awakened," "illuminated," "quickened," and morally transformed by the sensitizing and sanctifying power of the Holy Ghost.

One who has been "illuminated," "quickened," and morally "changed" by the virtue and power of the Holy Ghost, has been "born of the Spirit." And one who has been born of the Spirit is spiritual. Spirituality in this true sense of the term exists only in

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What Does It Mean To Be Spiritual?

the true Church. Joseph Smith had in mind this great truth pertaining to the spiritual life, when he conversed with Martin Van Buren about the difference between the Latter-day Saints and other religious people. When President Van Buren asked the Prophet about this difference, the Prophet promptly replied, "We have the gift of the Holy Ghost."

A VITAL incident in the life of the late Lorenzo Snow furnishes a classical modern illustration of spiritual rebirth and the resultant attainment of spirituality. The fourth President of the Church tells us that shortly after his baptism he determined to seek God for a testimony of the truth. According to his account, he repaired to a secluded spot where he was in the habit of secretly communing with God. He tells us that while he prayed, "the Spirit of God descended upon him and filled him from the crown of his head to the soles of his feet." To quote his own words:

"No language can describe the almost instantaneous transition from a dense cloud of mental spiritual darkness into a refulgence of light and knowledge."

In June, 1837, Charles Dickens paid a visit to a Mormon emigrant ship, the *Amazon*, about to leave for America. The eight hundred new converts to a new faith on deck whetted his curiosity. He went aboard to sneer and left with praises. The unusual orderliness, dignity, friendliness, and calm serenity of these emigrants led the noted writer to the conclusion that their lives had been transformed by some strange, ennobling influence. He said of the circumstances, "I went over the *Amazon's* side feeling it impossible to deny that so far some remarkable influence had produced a remarkable result which better known influences have often missed."

The "remarkable influence" of which Dickens speaks is the power of the Holy Spirit, by the inspiration of which purified souls are made spiritual and receive the calm, orderly serenity of "life and peace."

Spirituality intensifies appreciation of the beautiful, deepens love for the truth, makes the heart beat in harmony with the moral forces of the world, enhances delight in the realization of high ideals, and quickens in the soul the joy of being in

actual partnership with God in the perfection and ennoblement of mankind.

If you turn a ray of light through a prism, all the radiant colors of the rainbow will be reflected in resplendent glory. If you turn the white light of the Holy Spirit through a purified human soul, all the elements of moral greatness and all the graces of spiritual grandeur will be reflected in a character of transcendent nobility.

This spiritualization of life through the quickening and sancti-

fying power of the Holy Spirit is the highest task of true religion and its finest contribution to the civilization of mankind.

The cardinal mark of spirituality is an intense "thirst for righteousness" that sends the soul in eager quest of the deep things of eternal truth, the beautiful things of moral purity, and the noble things of goodness and Godliness. Out of this exalting quest comes the purest fruitage of the finest life—"Love, joy, peace, gentleness, goodness, and faith." (Gal. 5:22.)

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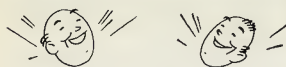


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Can This Be Love?

(Continued from page 535)

Gone were Marilyn's sophisticated smiles and poses and all her carefully acquired poise. Her face was red and her eyes glared as in the old days when he hid her doll or pulled her sash.

"Well, I'll make a bargain with you," said Cuthbert, coolly; "I'll try to remember 'Marilyn' so long as you stick to my name. But any more of that 'Bertie' stuff, and you're Mamikin from now on!"

Cuthbert could have wished the walk to the Social Hall to last all evening, although Mamie's society was something he craved not at all, and his feet hurt. Yes, his feet felt just as outraged as they always did when he crammed their noble dimensions into dancing pumps, but he knew, instinctively that Marilyn was not a girl who would consider for a moment, riding to a dance in his car.

WHEN, all too soon, they reached the hall, he paused, closed his eyes, gulped, and braced himself visibly for the ordeal of running the gauntlet with the glittering 'Christmas tree.' If she just looked a little less conspicuous! But Cuthbert was to learn that Marilyn would rather be dead than inconspicuous. He delayed as long as possible in the cloak room, though there was nothing to dispose of but her light summer wrap. But in the entrance hall they had a bit of luck. They ran smack into Butch and Elaine.

Swallowing his windpipe, Cuthbert announced, loudly, "Hi, ladees and gents, I wish to introduce the greatest cousin in captivity, Marilyn Carroll!"

Having got out this grandiloquent introduction by sheer bravado, he furtively administered a warning kick on Butch's nearest shin, as a hint it would be well to pretend pleasure.

"Ouch! Pleased to meetcha!" gasped Butch, a look of anguish tempering his smile of greeting. But if Marilyn noticed anything odd in his salutation, she made no sign. She turned the full battery of her smile on him, unaware, apparently, of any undercurrents.

The combined brilliance of eyes, teeth, and jewelry, seemed to leave poor Butch a bit bewildered. While he gazed and stammered, Cuthbert turned to Elaine, standing silently on the outer fringe of the fireworks, which were directed solely at Butch.

"I'm s'posed—I-er, I sure hope

she has a good time!" he said apologetically.

"She will!" Elaine looked as if she could say a lot more with a little encouragement. Instead, she turned and began to walk swiftly toward the ballroom door. Butch, still a bit bedazzled, stumbled after her, stepping on his own feet in his efforts to follow and still keep his eyes glued to Marilyn's scintillating face.

"Good Friday!" thought Cuthbert, incredulously, "I believe the poor sap fell for her! Well," he comforted himself, as he piloted her about the crowded floor, "there'll be Butch to change off with. And there'd better be Tubby!" he continued, balefully eyeing the unconscious back of his friend's head, over Marilyn's shoulder. "The things I've done for that bird!"

But to his surprise, before he could search Tubby out, there was the boy, himself, draping his arm lovingly around Cuthbert's shoulders and grinning like a Cheshire cat. Cuthbert wondered vaguely, how Tubby had got rid of his partner so quickly. A vicious pinch from the loving hand on his arm, brought back his wandering thoughts with a start.

"Introduce me, you mug!" gritted Tubby, his affectionate smile undimmed.

"Oh, you mean?" quietly Cuthbert reached out and knocked on a convenient window frame. This was too good to be true. Dear old Tubby! Coming like a lamb to the slaughter, without a bit of coercion! Who said gratitude was an empty word! Quickly he stumbled through the introductions before Tubby could change his mind, and then slipped away to marvel at the Damon-like quality of his friend's love.

He wandered back into the ballroom presently, still in an uplifted mood, engendered by the loyalty of Tubby and Butch and the unexpected request of two insignificant members of the crowd for introductions to the new girl. His contentment was short-lived. Even as he entered the door, the floor manager was loudly announcing that Miss

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Can This Be Love?

Marilyn Carroll had consented to favor with a tap dance at the insistence of her friends. Miss Carroll had studied dancing under—the raucous voice faded out of Cuthbert's consciousness, and he stood rooted to the spot with horror.

Oh, why had he left the room? He might have known Mamie would manage to disgrace him, if he relaxed vigilance for a minute! He felt horribly conspicuous and unprotected, and slunk back into the shadows of the doorway. He kept the spotlight in view, however, for the sight of Marilyn, already posturing and posing in preparation for her dance, held his eyes with a morbid fascination.

The music started and she began her agile gyrations, a performance whose artistic perfection was entirely wasted on at least one writhing observer. After what seemed ages, she came to rest like a poised butterfly, outspread hands daintily holding the wide skirt, bowing and flashing her brilliant smile about the room in acknowledgment of the thunderous applause.

With a hunted glance about, Cuthbert ducked his head and prepared to creep from the scene of his shame. A solid bank of pushing people blocked his way. "Hey, introduce us, Coopy." . . . "Where'd you find it!" . . . "Boy, can that baby dance!" He was propelled gaily toward the corner where Marilyn, her animation even more exaggerated than before, held hilarious court.

Tubby, reluctantly handing back her program, with his scrawl repeated a mere five times, again flung a comradely arm about Cuthbert.

"Those eyes!" he murmured, watching jealously, while later comers squabbled over the precious program.

"Don't worry, they won't roll clear out; they never have!" said Cuthbert, consolingly.

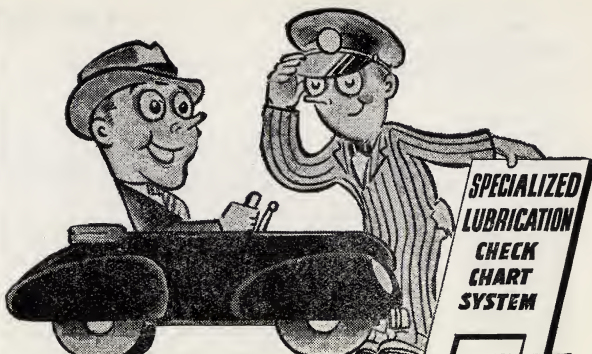
"Did you ever see such a smile before?" Tubby asked, dreamily, merely a rhetorical question, but Cuthbert obligingly agreed, "Not all at once!"

"Those curls—pure gold!"

"Used to be pure cotton!"

Tubby, waking from his enchanted reverie, caught this last remark and turned a glance of such unmitigated horror on Cuthbert, that scowled made haste to fade out of the picture.

(Concluded on page 572)



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CAN THIS BE LOVE?

(Concluded from page 571)

"Well, here I am, with time to burn!" he thought, surprised. He felt singularly deflated. The ordeal of launching Marilyn into society, for which he had rallied all his courage, seemed to have been taken completely out of his hands.

Through a swarm of eager swains he glimpsed his cousin, curls tossing, eyes rolling, putting on a tooth display that would have driven a dentist's model mad with envy. Above the clamor and through the rhythmic beat of the music, came the high tinkle of her laughter and the gay staccato of her happy, excited voice. Yes, it was very evident that Cuthbert's grudging services were no longer needed.

AIMLESSLY, he stared about, and presently his eyes came to rest on a little figure in blue, seated quietly on the far side of the room. Helen Ward! Why, how come Helen was sitting alone? Well, it wouldn't do any harm to dance with the little thing. She was looking at him now; she probably expected it. He had thought he would just kind of rest, after the strain of Mamie's debut. But Helen had seen him now, no chance of backing out. Oh, he supposed one dance wouldn't hurt anybody. Helen had done plenty of things for him. Just a good little old scout, she was, no more like Mamie than if she didn't belong to the same race. He was certainly in no mood for dancing, but if he had to dance, Helen would be just about the least objectionable partner he could find.

He reached Helen and the end of his philosophizing at the same moment. She looked up with her clear, straight-forward smile, and Cuthbert's disillusioned countenance brightened in response.

Later, dancing, he was surprised to discover he was actually enjoying himself. A strange admission for a confirmed womanhater! Well, he defended this spineless attitude to himself, "It's kinda restful. She hasn't got a line. You don't have to be wise-cracking back all the time!"

So absorbed was he in this deep analysis that Helen had to speak twice before he heard her.

"Hey?" Cuthbert stumbled, as always when his partner essayed conversation. "What say?"

"I said you've got to be an awfully good dancer, Cuthbert. I like to dance with you!"

"You do!" To his surprise, Cuthbert felt highly gratified at this compliment. He had supposed girls danced with him from a sense of duty, as he did with them; or perhaps a desire for exercise, or to help fill up their programs, certainly not for any more personal reason. Well, Helen always had been a funny kid.

He glanced down and met her up-raised, serious eyes. Good Friday, she did have pretty eyes! No rolling here! No tossing of these smooth, brown curls! Why, he bet Helen would sooner die than get out and make an exhibition of herself like Mamie had, tonight! A guy could certainly trust himself out with her, without being afraid she'd embarrass him to death!

A wonderful sense of well-being began to permeate Cuthbert's soul. He was at peace with all the world. A warm, enveloping friendliness for all mankind swelled his heart, almost to the bursting point.

Mamie, flitting past with Tubby, waved an airy hand, "Hi, Bertie!"

"Hi-yah, Mamikins!" Cuthbert answered, but without rancor. Poor old Mamie! She couldn't help being like she was! Some liked jitter-bugs. Tubby, for instance. The poor sap seemed completely overboard. But not him! Not C. Carroll! No sir! Jitter-bugs were just not his dish! Now, with a girl like Helen, a fellow knew where he was at!

He glanced down again to make absolutely sure her eyes did not roll—and experienced considerable difficulty in looking away. Instead, he seemed to fall deep, deep into their leaf-brown depths, and sink without a struggle.

Like one coming up for air, a moment later—or was it an hour?—he looked about, bewildered. Who was that couple coming toward them? The guy sure looked a sap. Why—it was—it couldn't—yes, it was—a full-length mirror! That slim little, blue-clad figure and trusting, up-raised face belonged to Helen Ward! That sap was C. Carroll, in person! And his face wore the same fatuous expression he had so often deplored and dreaded on that of old Tubby!

"Why, Good Friday!" thought Cuthbert, appalled, "Am I—is this—can I really be falling in love!"

The Church Moves On

(Continued from page 543)



Shown in this photo are members of the M. I. A. mission board: First row, left to right: Ann Brum, first counselor; Inger Fredrickson, secretary; Orson B. West, mission leader; Lis Jurgensen, second counselor. Back row, left to right: William Orum Pedersen, second assistant; Ellen Christensen, president; Edmund Kaiser, superintendent; Julius Andersen, first assistant; Svend Jurgensen, secretary.



Shown in this photo are presidents of all the mission districts, an unusual gathering. Left to right: Aksel Mathiesen, Odense District; Thorvald Jensen, Aarhus District; Marius Lovendahl, Esbjerg District; Orson B. West, in charge of mission; Henry Lojberg, Aalborg District; Enok Andersen, Copenhagen District.

DENMARK CARRIES ON

FROM Orson B. West, in charge of affairs in the Danish Mission, come two pictures which are the best evidence that members of the Church in Denmark are faithfully devoting their energies to the work that has come to rest on their shoulders.

Taken during the mission M. I. A. convention held, in spite of difficulties, in Copenhagen, June 22 and 23, the pictures have the added interest which time and distance and unusual situation give them.

ST. GEORGE TEMPLE CONDUCTS YOUNG PEOPLE'S DAY

THREE HUNDRED people, all of them under forty-five years of age, participated in special evening sessions conducted July 9 as part of "Young People's Day" at the St. George Temple. It required two sessions to accommodate the young people and their partners who responded to the invitation of President Harold S. Snow and the stake genealogical board, planners of the event. Thirty-two of the young people were officiators at the services, at which 268 endowments were performed. Plans are to repeat the faith-promoting experience again. (Reported by Walter A. Pace, Stake Representative of Genealogical Committee.)

July 29, 1940

Mrs. Elizabeth Bird Howell, 94, of Preston, Idaho, only living survivor of the Mormon colonist ship *Brooklyn*, which arrived at San Francisco on July 31, 1846, traveled by airplane to San Francisco to take part in services commemorating the ship's arrival. (See *Improvement Era* for August, 1940, p. 479.)

SUNDAY SCHOOL WINS WITH HISTORICAL FLOAT

DEPICTING the first Latter-day Saint Sunday School in the West, the A. B. Ballantyne home, the Deseret Sunday School Union was acclaimed winner of the grand prize for its float entry in the Salt Lake Pioneer Day parade.

Floats were entered by the general boards of all Church auxiliaries, the Primary entry winning recognition for beauty and the Relief Society float for originality of idea.

RELEASED MISSIONARIES PAY TRADITIONAL CALL

RETURNING from faithful service in various mission fields of the Church, several score young men and women called at the Church Office Building during July to make a personal report of their labors. The traditional visit to headquarters includes signing the "Missionaries Released" register and being interviewed by a member of the Council of the Twelve. All missionaries released during July have not yet reported. The following "Roll Call" accounts for those who have:

From the Argentine Mission: H. Darrel Taylor, Mesa, Arizona; George A. Brinton Salt Lake.

Brazilian Mission: Lucius L. Gardner, Jr., Mesa, Arizona; Richard G. Grismore, Salt Lake City; Ralph H. Jones, Salt Lake City; Reed R. Madsen, Rigby, Idaho.

California Mission: Elizabeth M. Williams, Salt Lake; Norris L. Bradfield, Sigurd, Utah; Melvin B. Petersen, Salt Lake; Alton L. Morrill and Mrs. Morrill, Tridell, Utah; Doris Porter, Green River, Utah; Mrs. Mildred G. Shafer, Sacramento, California.

Canadian Mission: Raymond H. Anderson, Clearfield, Utah; Lyle M. Christensen, Idaho Falls, Idaho.

Central States: J. Lorenzo Smith, Snow.

(Concluded on page 575)

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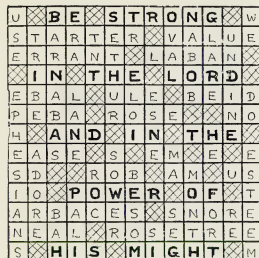
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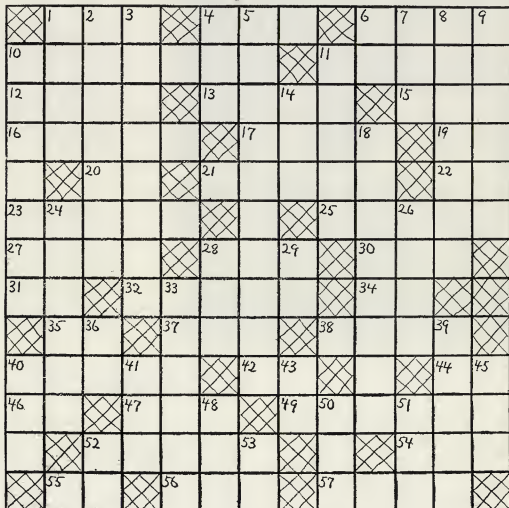
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LET US BE CONTENT

"But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content."—1 Tim. 6:6, 7, 8.



ACROSS

- | | |
|---|--|
| 1 "and is profitable . . . doctrine" | 32 "I said in my . . ." |
| 4 "Fight . . . good fight of faith" | 34 State; note |
| 6 "Let brotherly . . . continue" | 35 "he . . . proud, knowing nothing" |
| 10 "To . . . , my dearly beloved son" | 37 "they have erred from . . . faith" |
| 11 "To . . . , mine own son after the common faith" | 38 "There shall be . . . of Jesse" |
| 12 Masculine name | 40 "Neither is there salvation in any . . ." |
| 13 River of Germany | 42 Sun god |
| 15 "profane and . . . wives' fables" | 44 "that . . . both do and will do" |
| 16 Lanky (Dial. Eng.) | 46 Compass point |
| 17 "light of foot as a wild . . ." (pl.) | 47 "my own . . . in the faith" |
| 19 Weight | 49 "and their . . . into pruning hooks" |
| 20 "and destitute . . . the truth" | 52 Savory meat jelly |
| 21 "Thy . . . perish with thee" | 54 Implement |
| 22 Hawaiian lava | 55 "worthy . . . all honour" |
| 23 Masculine name | 56 "who quickeneth . . . things" |
| 25 Stains | 57 "To speak . . . of no man" |
| 27 "he shall suffer . . ." | |
| 28 Roman money | |
| 30 Priority, a prefix | |
| 31 Masculine nickname | |

Our Text from Timothy is 1, 4, 6, 20, 21, 35, 37, 38, 55, 56, and 57 combined

DOWN

- | | |
|---|---|
| 1 "and the . . . shall try every man's work of what sort it is" | 26 Trona |
| 2 Portentous | 28 "he planteth an . . . , and the rair. doth nourish it" |
| 3 The striped bass | 29 Compass point |
| 4 Supposing that | 33 Genus of trees |
| 5 Specific gravity instrument | 36 Hush |
| 6 Long Island | 39 Alpine crownland in Europe |
| 7 Near the ear, a combining form | 40 "but this . . . thing I do" |
| 8 A Latin version of the Scriptures made by Jerome | 41 Letter |
| 9 First in order of the apocryphal books in the English Bible | 43 "endure hardness . . . a good soldier of Jesus Christ" |
| 10 Earthkin; a teller (anag.) | 45 Compass point |
| 11 "then shall all the . . . of the wood rejoice" | 48 Nothing |
| 14 Age | 50 American author |
| 18 Repetition of a word or phrase; copy elms (anag.) | 51 " . . . the son of Abdiel, the son of Guni" |
| 24 Kind of rock; toe oil (anag.) | 52 Continent |
| | 53 The last Psalm |

The Church Moves On

(Concluded from page 573)

flake, Arizona; Edward C. Koelliker, Salt Lake; Grant R. Holt, Provo, Utah—also served in British Mission.

East Central States: Leo D. Sanders, Kaysville, Utah; Spencer W. Clawson, Salt Lake—also served in British Mission; Herbert L. Tracy, Burley, Idaho; Jacob A. Jensen, Marion, Utah—also served in Netherlands Mission; Myrtle Joy Wadsworth, Panama, Nevada.

Eastern States: Joseph H. Clayson, American Fork, Utah—also served in British Mission; James G. Clay, Salt Lake City.

Hawaiian Mission: Marjorie D. Collins, Ogden, Utah; George A. Collins, Ogden, Utah.

Japanese Mission: Wilford B. Mitchell, Salt Lake; Robert W. Clayton, Salt Lake—also served in Samoan Mission; Merrill Bidulph, Provo, Utah.

New Zealand Mission: A. Harper Wallace, Salt Lake; H. A. Lambert, Salt Lake.

North Central States: Virginia Lee

Divers, Salt Lake; Grant A. Brown, Salt Lake—also served in West German Mission; Cal H. Cornia, Woodruff, Utah; J. Frank Houston, Jr., Panguitch, Utah.

Northern States: Ora Steed, Salt Lake; Elmo Anderson, Los Angeles; Joseph H. Wallace, Murray, Utah.

South African Mission: Robert S. Kirkham, Garland, Utah; Max V. Shurtliff, Salt Lake; William D. Wiscomb, Salt Lake.

Southern States: Eldon V. Carter, Idaho Falls, Idaho; N. William McLachlan, Salt Lake—also served in Swiss Mission; Robert Kunkel, Holladay, Utah—also served in West German Mission; William C. Bolander, Orderville, Utah—also served in Danish Mission.

Texas Mission: Mildred Brown, Ogden, Utah; Georgia Olson, Fairview, Utah; Marvin A. Mangum, Cannonville, Utah; Vaughn S. Crane, Herriman, Utah; Don C. Wilson, Panguitch, Utah; Guy O. Woodward, Franklin, Idaho.

Western States: Richard W. Bone, Provo, Utah; Mildred L. Hansen, Taber, Canada; Evva Marjorie Reese, Provo, Utah; Bernard W. Walker, Pleasant Grove, Utah.

EVIDENCES AND RECONCILIATIONS

(Concluded from page 545)

to those of higher authority for action. The gift was a personal one; not for the Church as a whole; and the recipient is under obligation, in harmony with the established order, not to broadcast it over the Church.

It is unwisdom, therefore, for those who have received such manifestations to send copies to others, to relate them by word of mouth in diverse places, and otherwise to scatter abroad a personal, sacred experience. There are times and places where testimony may be borne of our knowledge that the restored Gospel is of the Lord, and of the goodness of the Lord to us, and when we may present evidence of our faith. It would be well to remember that the Lord Jesus Christ,

while on earth, usually instructed those whom He had healed or otherwise blessed, that they should not tell others of the occurrence. Some things are done for the public good, others for private welfare.

It should also be kept in mind that a message is carried by every spiritual experience. Revelation always has a purpose related to man's eternal progress. The message should always be of more importance to the recipient than the substance or vehicle of the manifestation. Our spiritual experiences, if sound, point the way to our own salvation. Life's efforts should be directed towards the treading of that way to the satisfaction of the Giver of All Gifts, from whom the spirit of revelation issues.—J. A. W.

Tomorrow's Success is measured by Today's Preparation!



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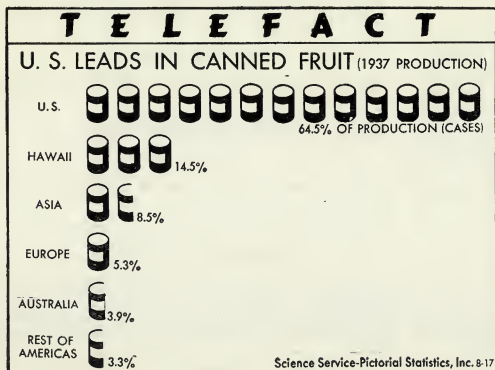
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Address:



Your Page and Ours

LET'S SAY IT CORRECTLY

How is that little, little music in your speech? Are you careful of the singing u or are you letting it come out as the unlovely oo sound? Try these words over and over again until you get the long u sound: *news, newspapers, suit.*

EASTERN STATES GATHERS MORE CEMETERY RECORDS

MERRITT H. EGAN, Genealogical representative in the Eastern States Mission, reports that the astonishing progress made in the compiling of cemetery records makes the statistics quoted in the August issue of the *Era* ("The Search Goes On," p. 495) already out of date. Cemetery records now show 91,800 sent into the field and 30,000 returned filled out to the mission office. A great many of the 91,800 blanks have been sent out very recently, which accounts for the comparatively small return. Only about 10,344 of these blanks have been sent to the Genealogical Society, but the others are here in this office and will be sent in the near future. . . . Many other genealogical activities have increased to a similar degree.

Dear Brethren:

For many years *The Improvement Era* has been a regular monthly visitor in our home. Its welcome messages have been our chief source of contact with the church since we have been living in the Western States Mission more than 100 miles from the nearest branch of the Church. The influence of the *Era* has been felt by all members of our family and has been a substitute for the auxiliary organizations in teaching us to know and appreciate the Gospel.

During the past two years I have been serving as a missionary in the Southern States, and during that time the *Era* was read with keen interest by all of the missionaries with whom I was associated. Not only did we enjoy it ourselves, but found that our investigators and friends were equally interested in its contents.

Since returning from the Mission Field, I have been attending summer-school at the U. S. A. C. in Logan. A short time ago I visited the Cache Public Library and asked for the recent issue of *The Improvement Era*. I was quite surprised to be told that the library did not have the *Era*—they don't subscribe to it.

Through cooperation of the Mission and *Era* offices the *Era* is now found in practically all public libraries of any size in the Southern States Mission. Why can't some such arrangements be made with the Stake *Era* Directors to place the *Era* in the libraries here in "Zion" where it is needed and appreciated just as much as in the Mission Field?

Very truly yours,

Ray L. Jones.

An *Era* reader.

99 Sharon Ave.
Battle Creek, Michigan.

Dear Sir:

ON THE 22nd of May, I lost my precious husband, after thirty-two years of married life, the happiest years I ever spent. Through a member of the Church we became acquainted with Elders Johnson, Ahlander, and Nordforce, the latter two visiting my husband in the hospital.

All three officiated at his funeral, and their consoling words and the pleasant way they conducted the service, was a great help to me and my family, in bearing our grief.

I cannot speak too highly of them, and wish to thank (through your magazine) the Church, for our acquaintance with such Christian young men.

We will never forget their kindness.

Yours very sincerely,
(Mrs.) J. Bentley.

Gentlemen:

I HAVE just received the two copies of the May issue of *The Improvement Era*, and let me express my thanks to you for your courtesy in giving New Mexico so fine a spread.

I thought the layout very nicely done, and I was happy to see that the pictures reproduced very well. This was the first time I had seen your magazine, and let me congratulate you on a fine publication.

You might be interested to know that the Mormon Marker mentioned in my story will be dedicated this month [May 30]. Mr. Bursey will accept on behalf of Governor Miles and New Mexico. The acceptance speech will be written from the article which appeared in your publication.

Yours sincerely,
Kenneth Allen,
Publicity Department.

THEIR RECEPTION

A teacher in a rural school was teaching a lesson on Indians. She asked what the heads of tribes were called. The little boy answered, "Chiefs."

"Well, then, what are the women called?"
"Mischiefs," proudly answered the boy.

THE BOSS KNEW

"Haden't you better tell those boys?" inquired the motorist of the farmer's boy who stood looking at the load of hay upset in the lane.

"He knows," replied the boy.
"Knows? How can he know?"
"'Cause he's under the hay."

SURE TO GET ENOUGH

Farmer: "What will it cost me to fix my car?"

Garageman: "What's the matter with it?"

Farmer: "I don't know."

Garageman: "Forty-eight dollars and fifty-three cents."

A LONG LIST

"When that elevator fell with you I suppose all your sins flashed before your eyes?"

"Well, not all—you see, we only dropped five stories."

HE DID IT

The pupil was asked to paraphrase the sentence, "He was bent on seeing her."

He wrote, "The sight of her doubled him up."

DISCOVERY

Bill: "I forgot my umbrella this morning."

Harry: "What made you remember you'd forgotten it?"

Bill: "I missed it when I reached up to put it down after the rain."

COLLEGE BARBER

Robert: "Did you hear about it? Mikhael had an epidermatoid growth removed today?"

Leota: "Poor fellow! Was it serious?"

Robert: "No—only a haircut and shave."

TWO-IN-ONE

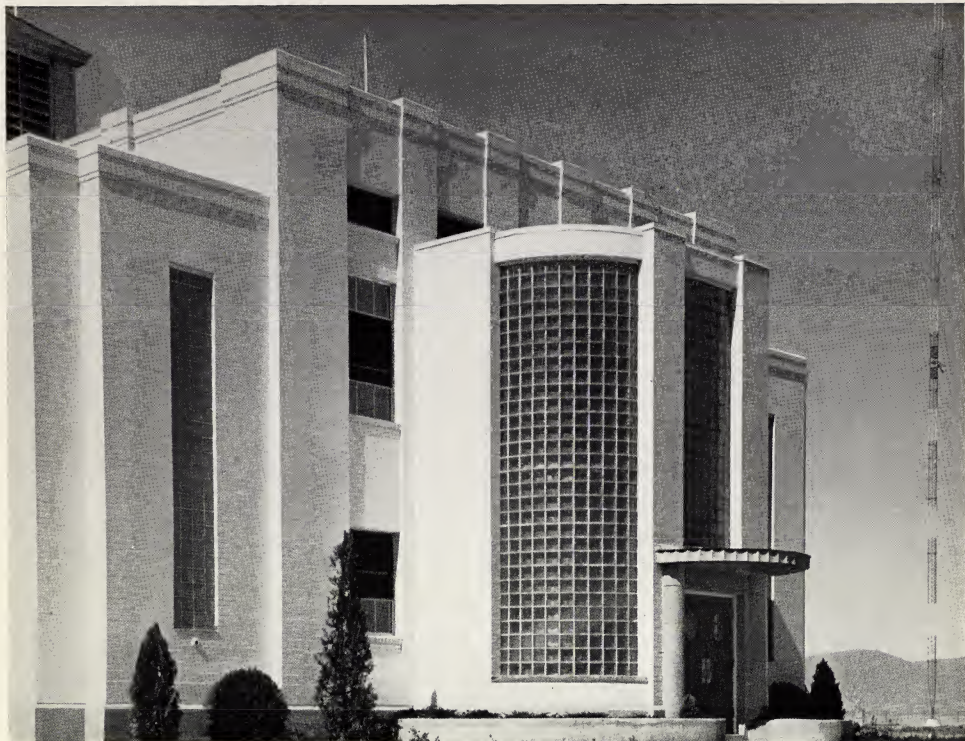
Political Candidate: "So you are the chief of police of this fine little town. Glad to know you. I wonder if I could arrange to meet the fire chief, also?"

Chief of Police: "Sure. Just wait until I change hats."

CHILDREN CRY FOR IT

Old Lady: "Can't you cheer your little brother up and stop his crying?"

Small Boy: "Well, did you ever try to cheer anybody up that's just had five bananas, two hot dogs, and seven ice cream cones?"



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